

Position of Woman Under Islam

Being an exhaustive survey of the Position of Woman under Islam in every walk of life based on the Holy Quoran, Traditions, History and other Records.

By

SYED M. H. ZAIDI

With

A Foreword by

His Highness

The Rt. Hon'ble Sir Sultan Mahomed Shah,

the Aga Khan, P. C., G. C. S. I., G. C. I. E.,
G. C. V. O., LL. D. etc., etc.

সন্দৰ্ভ নথি



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TO
HER HIGHNESS
THE BEGUM AGA KHAN
This Work
IS
Most Respectfully
DEDICATED
લાલામાન જાધુન



सत्यमेव जयते

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FOREWORD

I HAVE not the least doubt that the whole spirit and teaching of the Holy Prophet—whatever their temporary aspects may have been—encouraged the evolution of all legitimate freedom and legitimate equality between men and women. The responsibility before God for prayers, for action, and for moral decisions is the same for men and women, according to the Prophet's Holy Message. Women already 1350 years ago were made economically independent of men, while in England till as late as 1880 a woman's property belonged to her husband. The Prophet also broke with that system and made women financially independent and gave them their proper due in succession to their various relatives' estates.

Pious and believing Muslims who really wish to understand the Holy Message of the Prophet and not just its passing aspects would immediately set to work with the object of bringing about the full and legitimate evolution of Muslim women in Islamic society till such time as they can honestly hold their own with the men.

The fact that in succession women get only one-half of what a man gets does not prove that they have not moral equality. But in the same way women in Europe are paid less than men because they are not expected to keep a family, so in Islam in their independent property they are expected to maintain themselves

and *not* their families. The fact that the family name goes through the boys makes it necessary that the wealth of the family should go more to the sons than to the daughters, leaving the daughters with 50% and in a position of real equality.

Even in these days in Roman Catholic countries the woman's property goes automatically to the husband, who becomes the owner of his wife's belongings. Under this system women have very little real independence and are at the mercy of their husbands.

I firmly believe that in encouraging education amongst my religious followers, and in trying as far as possible to give them equality—women with men—I have carried out the spirit of the Holy Message of my Ancestor.

Seclusion and purdah are purely Oriental customs which came into Islam, but have no relation with the spirit of that teaching though undoubtedly they became part of the social system which Islam carried on from its neighbouring countries such as Persia, Byzantium and Egypt.

For these reasons I heartily welcome Syed M. H. Zaidi's book and wish it every success.

PREFATORY NOTE

MISUNDERSTANDINGS and misconceptions, puerile falsehoods and mischievous stories relating to the position and status of woman in Islam have been incessantly manufactured by non-Muslims in their towering work-shops, and propagated by agencies which have approached Islam with apparently hostile intent, and whose hearts have been blackened with the obliquity of principles and malignity of soul—the birth-rights of slanderers. There have been few writers who have ever paused to think it their pious duty to do justice to the Holy Prophet and the Faith of Islam even on points really worthy of praise. Fewer still have there been who had the courage to condemn injustice founded on religious rancour and national conceit or subjugate by reason their passions of aloof superiority, and cease to keep out of sight their ennobling obligations to Islam, and pay due tribute of homage to Muhammad, the greatest benefactor of womankind the world has ever produced.

A dispassionate study of Islam, its founder, and its history, and a judicious examination of the facts and evidences will unveil Muhammad's lofty conception of woman's existence, and his outstanding contribution to the cause of humanity in general and womanhood in particular, and reveal how Islam succeeded in effecting

a gigantic transformation by liberating woman from physical disability and moral bondage, from intellectual isolation and spiritual restriction, and how it raised her position by restoring to woman her real worth and value.

As a woman she proceeds from the same species and origin, and from the same essence and nature as man. She is an independent co-sharer and a true partner of man. As a minor girl she enjoys the protection and care of her parents or guardians, and when of age she is as much an independent member of and a living factor in society as man. As an orphan she is the ward of only God-fearing persons who are enjoined to treat her kindly and justly, and prove a trusty supervisor of her 'substance'. As a slave she is not to be addressed as maid but as daughter by her master who is also commanded to feed and clothe her with what he eats or wears. As a wife she is not only a distinct individuality but a queen in her home ; and in fact a Muslim wife is as free as a bird. As a mother she has the unique prestige of having the very Paradise under her feet. As a divorced wife or a widow she is perfectly free to do what is decent and reasonable, and she has an adequate provision for her maintenance during the period of probation, and throughout the life of a dignified widowhood. Under no circumstance does a Muslim woman depend on the mercy and care of her parents or relations or the charity and benevolence of strangers for a sympathetic attention or a future provision. The

Islamic custom and law accept them as their protégée, throw their special protection and ensure a specific share in the property of their parents and in the inheritance of their relations.

In respect of intellectual liberty and social freedom, moral purity and spiritual superiority, legal equality and economic independence, she has a decided advantage over her rival sex. Such is the prestige and privilege of a Muslim woman.

Thus we see that a Muslim woman, under her own religious law and literature, is far superior to man, and pre-eminently superior to woman under any other religious theory or social scheme aspiring to a life of purity and peace amounting to an assurance of consolation here, or of redemption hereafter.

I have said so far by way of a general introduction, and the pages of the book will give an exhaustive survey of the status of woman under Islam in different capacities.

I am grateful to His Highness the Aga Khan for honouring my humble work with a Foreword, and to Her Highness the Begum Aga Khan for kindly accepting the dedication of this book.

I gratefully acknowledge my indebtedness also to Lady Ezra of Calcutta, Nawab Bahadur Dr. Sir Haji Muhammad Muzammilullah Khan, K. C. I. E., O. B. E., K. B., LL. D., of Bhikampur, Dr. Sir S. M. Sulaiman, Kt., LL. D., Chief Justice of Allahabad High Court; Amin-ul-Mulk Sir Mirza Muhammad Ismail, Kt., C. I. E., O. B. E., Dewan of Mysore, and

Al-Haj Seth Qassim Ali Jairazbhoy of Bombay, who have always encouraged me in my literary activities.

I am thankful to Mr. Alladin Mahomed, the Manager of Al-Haj Seth Qassim Ali Jairazbhoy for his keen interest in the publication of some of my previous works, and to Mr. Allimahomed Janmahamed Chunara, Editor of the *Ismaili*, Bombay, for his kindly lending me the use of a number of blocks of photographs of Ismaili ladies and for sending me a few copies of his useful and costly Birthday Numbers for reference in the preparation of this book.

I must thank also my sisters in Faith and Service who have kindly sent their photographs for this book, or otherwise supported me in publishing my present work.

Calcutta,
November, 1935.

S. M. H. Z.

HER POSITION AT MUHAMMAD'S ADVENT





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HER POSITION AT MUHAMMAD'S ADVENT

ONE of the most horrible evils of pre-Islamic times was the burial alive of female children. The birth of a girl-child was supposed to be very degrading and considered to be a great misfortune. This inhuman practice had grown to such a fearful extent in Arabia that there was not a single tribe which did not observe this savage performance. The Arabs buried alive their girl child when she was born. Sometimes she was left to grow five or six years of age. She was then richly decorated and conducted to a pit prepared in the desert to make the grave of the innocent child. She was made to stand on the brim of the pit and asked to peep below. No sooner had she done so than the father himself would push her down into the pit from behind with an unfailing dexterity. The cries of the helpless child would be answered only by the falling clods of earth with which the pit was filled. It is a description that thrills our heart with horror and makes our hair stand. Mothers who have a child or a baby can imagine well the gravity of the moment by recalling to memory an incident when they cannot bear to see an ordinary scratch on the fingers of their little darlings. It calls into requisition a superhuman strength for the mother or father to suffer the loss of a child, the very clot of their blood, be it a son or daughter and that defective or deformed.

Not unfrequently the mother herself was compelled to conduct this cruel ceremony of burying alive her own beloved daughter, and a refusal as to its fulfilment would always end in divorce. A woman had to enter into an agreement or make a vow at the time of marriage that her girl-child would never be spared.

A pathetic story of a similar nature was once related before the Prophet by one of the Arabs before his conversion to Islam. The man related that he had a daughter whom he sought to kill when she had grown to walk. He further related that she was beautiful and loving, obedient and submissive and whenever he called her she always came to him running with great joy little minding the falls which children in running are apt to have frequently. She used fondly to run up to him and cling to his legs when he returned home in the evening after the day's work. One day he called her and asked to follow him which she did promptly and with pleasure as she was too tender in age to scent the danger and design for her life which would be however of little avail even if she knew what was going to befall her. He then conducted her to the deep pit and lifting her up by the arms, while the child continued smiling with a gay appearance as is usual with a child when held thus and given a gentle shake, threw her clear down into the well. "Father, Father," she lisped most piteously but the cruel man turned a deaf ear to her cries in the agony of death and was never moved to compassion. When the Prophet heard this story, tears began to

flow incessantly from his eyes till they moistened his beard. This ceremony of infanticide was performed publicly in an open space where the members of the family including women and boys assembled to watch the perpetration of this horrible deed. They used to have recourse to other measures as well in destroying their daughters. Sometimes the innocent child was thrown down from the top of a hill, and sometimes plunged down deep into water with a weight tied round her waist.

Every student of history knows that to the Arab mind a woman was nothing more than an addition to a part of their property, and she had no importance beyond the fact that she ministered to the gratification of their craving for sensual pleasures, appeasing their thirst for promiscuous sex relations and crowning their ambitions for obtaining a bright child by immoral connections with those whose generosity they eulogized, whose bravery they admired, and whose chivalry they applauded, or whose general appearance and vain-pretensions appealed to their fancy. Other evils and unnatural and horrible customs affecting the matrimonial connections existed for centuries before the Holy Prophet of Islam was born, and incestuous marriages were rife in every part of Arabia. It was the common custom for the son to inherit along with other properties the wives of his father and marry them himself.



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HER POSITION AS DAUGHTER

सत्यमेव जयते



सत्यमेव जयते

HER POSITION AS DAUGHTER

IT was the purest humanity with which Muhammad laid his hand with utmost severity on this inhuman practice with a promise of heaven to those who would bring up their girl-children with love and care while threatening with Hell the people who would practise such cold-blooded murder towards their daughters. It was thus that Muhammad became the Redeemer of the fair sex by sweeping off once for all this savage custom from among the Arabs. "As a moral reformer Muhammad has to his credit the abolition of infanticide, which was commonly practised in Arabia in the case of female infants".¹

The greatest work the Prophet did for women, after abolishing the barbarous custom of burying female children alive, was to secure for them what has always before been doubtful—the right of inheriting and holding property.....²

The practices that Muhammad forbade, and not only forbade, but abolished, are human sacrifice and the murder of female infants, blood-feuds and unlimited polygamy.

"He abolished the practice of infanticide, and also succeeded in rendering its memory detestable".³

1. Fell.

2. Fmth.

3. Reade.

A daughter at the age of puberty is at once as free as man. Nothing is done for her without her consultation and consent. It is essential even for the validity of her marriage that the offer is actually made by the woman and accepted by the man. Her legal status will be considered under a separate chapter.

"As a daughter", writes Begum Shah Nawaz, "she is a part of her family, and her share in the family property does not cease with the tie of marriage, her going to another household does not mean the severing of all her connection with her parents' house, but is entitled to her share in many things and she has as much right as any son is supposed to have".¹

According to the laws he laid, a woman far from descending to the heirs of the deceased with other properties and far from being goods and chattel of a man stands on the parallel lines with men enjoying privileges of perfect equality with her rival sex with the exercise of legal functions as regards property and other things.²

According to Muhammad's law a woman has a legal right over her own fortune and she can dispose of it as she pleases and she is given further the choice of walking on the way of her desires.

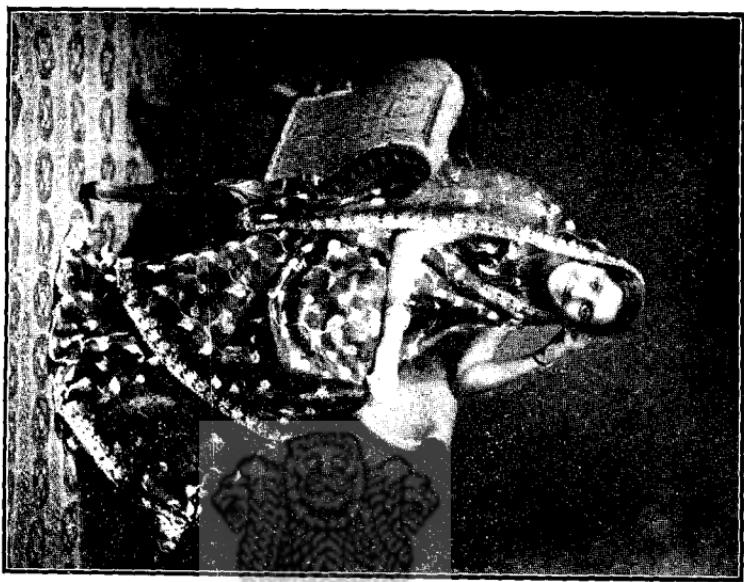
Had it not been for this hero-Prophet Muhammad, the ideal of womanhood in Arabia would have been,

1. Shah Nawaz, P. i.

2. Leeder.



BEGUM MIR AMIRUDDIN, B.A. (HONS.)



MISS SHIRIN GULZAM HOSAIN OKHA
An Ismaili girl social-worker in Calcutta.



MRS. KARMI BAI KAMADIA MEHERALLY
Capt. of Rga Klan's Karachi Ladies Volunteer
Corps. She is a selfless and untiring
social-worker.

at the very outset, sacrificed at the altar of immorality and barbarous sensuality of the Arabs of his time.

Here I may mention a few things about polygamy which is supposed by non-Muslims to have been sanctioned and encouraged by Muhammad.

The charge of advocating polygamy has been made against the Arabian Prophet, but it were well if the critics of his life cared to remember the state of society he came in. Polygamy was practised to excess from time immemorial. Prostitution was patronized at all events as a necessary institution, and keeping of mistresses was in vogue in the same manner as it is now in many of the civilized countries. A doctrine similar to the *niyog* of the primitive Aryan Society had also an existence. A married woman was always at liberty to demand of any man sexual intercourse to obtain generous offspring by him, and everywhere such immorality reigned supreme.

"There was no limit", says Bosworth Smith, "to the number of women a man could marry, and they were a part of the porperty divided among the heirs of the deceased person."¹

"Polygamy was the ineradicable demand for male offspring in the East; nor did his permission of it, under the conditions he enforced, added to its strength."²

The most he could do was to put a check on the

1. Smith, Pp. 201-202.
2. Johnson, P. 600.

unlimited polygamy of the Arabs, by prohibiting them their mothers, aunts, etc.¹ and by limiting the number of wives to four a man could marry under unavoidable circumstances provided he could do and show equal justice and love to them all while "prescribing monogamy for all who could not act equitably and justly towards and make proper provision for more than one wife"² and thus closing practically the door of polygamy to the vast majority of Muhammadans ; so that "in a greater measure polygamy is much more a theoretical than a practical institution."³

We find in the Holy Quoran : "Take in marriage such woman as pleases you, two, or three, or four, and not more. But if you fear that ye cannot act equitably towards so many⁴ (and surely it is not in your power to act equitably and justly towards women although ye fain would do⁵ ...and God has not given a man two hearts within him)⁶ marry one or what you have already got under your hands, that is the best thing—that ye act not unjustly."⁷

"Rich as well as pious all around him, whether Jew or Gentile had each often a score and more number of wives, and neither Jehovah nor Allah had here imposed

1. Quoran, iv : 23.

2. Martin, Pp. 263-64.

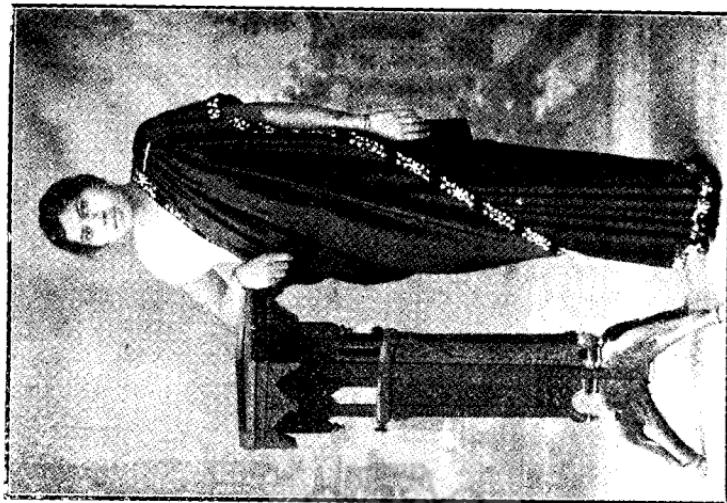
3. Leonard, Pp. 130-31.

4. Quoran, 4 : 3.

5. Quoran, 4: 129.

6. Quoran, 33 : 4.

7. Quoran, 4 : 3.



Mrs. BIERLAS
Wife of Prof. Bierlas of Tokyo, (Japan).

MASOBU NENSA BIERLAS, M.A.
Principal, Govt. Girls' High School, Wadrajan.



LADY ABBAS ALI BEGUM
Wife of the late Sir Abbas Ali Begum, K.C.I.E. etc.

restrictions. Muhammad was the first to do so ; and he added strict commands as to all wives having substantial rights and kindly treatment".¹

"On the unlimited polygamy which produced this state of things Muhammad put a check ; he directed that a man could only enter into the marriage contract with two, three or four wives, if he could behave with equal justice and equal love to them all.

"Unless he could do that he was only permitted to marry one wife. Now as particularly, no one can be, as a rule, equally fair and loving to two or more wives, the spirit of Muhammad's legislation is clearly in favour of monogamy."²

Apart from what has already been mentioned above, if the critics of Muhammad's life pause to reflect they would find still some good underlying polygamy. "It tends to provide for the surplus female population in the few places where there is such surplus,³ puts a check on prostitution—one of the three curses of Christian land⁴—and its attending evils, and it is a sure protection against illegitimacy of birth."⁵

If under such abnormal conditions polygamy is not allowed, the society becomes corrupt, results in immoral sexual intercourses, and eventually unmarried

1. Forlong.

2. Leitner, P. 297.

3. Leitner, P. 297.

4. Taylor.

5. Leitner, P. 297.

mothers, war babies, and natural children become part of it. Under such circumstances polygamy is the only effective preventive of and safe-guard against moral turpitude.

Muhammadans "look upon polygamy as a remedy of many evils, and they are not far wrong, says Max Muller. In all that concerns the great leader we must remember the land, circumstances and ways of the desert, its rulers and wild men of the 7th. century."¹

The evils of celibacy, which civilized nations have awakened to realize now, were condemned by Muhammad 14 hundred years ago. He condemned it not only by precepts but also by his personal example. "There is no monasticism in Islam,"² and it is largely due to this teaching that there are few marriageable men or women that are not married.³

"The Muhammadans have no taverns, gaming-houses or brothels, nor have they any idea of legalizing prostitution,"⁴ as it is done in many of the civilized lands to-day. "Muslim society", says Leonard, "may compare very favourably with European. Taken in the mass, the polygamous Muslim is every whit as moral—more so in fact—than his English, French, or German contemporary."⁵

1. also cf. Forlong, P. 480.

2. Nicholson, P. 225; and Quoran, 57 : 27.

3. Leitner, P. 299.

4. Leitner, P. 299.

5. Leonard, P. 130.

Adultery is punished equally in both the sexes. The culprit to his great exposure and shame, when testified to by four witnesses,¹ is flogged with a hundred stripes publicly. A punishment extreme in its nature and unfailing in its efficacy to render detestable the very idea of duplicating the perpetration of a similar crime.

"It is not Muhammad whom we must blame for these evils of polygamy and divorce ; it is the state of society which demanded the separation of the sexes, and which it was not safe to allow men and women to associate freely ; in other words it was the sensual constitution of the Arabs that lay at the root of the matter—still he did something towards bettering the condition of women."²

"Muhammad acted the part of a patriot and statesman by combating to such extent as he could the unlimited polygamy of the tribes ; their common massacre or burial alive of female children, and the treatment of all women as mere chattels ; they could like cattle be seized by the strongest. Their fate as slaves in his day was indeed worse than cattle, and polygamy was to them an unspeakable benefit. He therefore ruled that 'men might marry upto four wives each, provided they could love and do justly by them,'³ nor is the result bad ; for Muhammadan family

1. Quoran, 4 : 19.

2. *Lane's Selections from the Quoran.*

3. Quoran, 4 : 3 & 33 : 2.

life compares favourably with Christians, alike in affection, purity, and peace, and has infinitely fewer divorce cases and scandals.¹

To be more brief on the point I would quote Rev. Canon Isaac Taylor who writes : "Polygamy is a most difficult question. Moses did not prohibit it. It was practised by David, and it is not directly forbidden in the New Testament.

"Muhammad limited the unbounded license of polygamy : it is the exception rather than the rule in the most civilized Muslim lands, European Turkey, Algiers, and Egypt. Polygamy, with all its evils, has its counterbalancing advantages. It has abolished female infanticide, and gives every woman a legal protection. Owing to polygamy Muslim countries are free from professional outcasts, a greater reproach to Christianity than polygamy to Islam. The strictly regulated polygamy of Muslim lands is infinitely less degrading than the promiscuous polyandry which is the curse of the Christian cities and which is absolutely unknown in Islam. The polyandrous English are not entitled to cast stones at polygamous Muslims."²

Will it not be wise for the critics of Muhammad's life "first to pluck out the beam from their own eyes, before they meddle with the mote in their brother's eye ?"

1. Forlong, Pp. 480-81.

2. Cf. *The Times*, October, 1887.



SHAKILA BEGUM
(Mrs. Mohsin Abdulrah)



AMEENA KHATUN
Commissioner, Jessorah Municipality.



LADY MUHAMMAD SHAFI
Wife of the late Mian Sir Muhammad Shafi of Lahore.



HER POSITION AS ORPHAN



सत्यमेव जयते

HER POSITION AS ORPHAN

MUHAMMAD, himself an orphan, had genuine sympathy for those from whom God had withdrawn the protection of parents. He had great regard for orphans, especially for orphan girls. It was a part of his care to secure the person and property of orphans having no natural guardians to safeguard their interests.

It was a daily occurrence that persons sought personal aggrandizement by seizing the property of these meek beings, the orphans.

The Prophet is reported to have said : "The best Muslim house is that in which is an orphan, who is benefited, and the worst Muslim house is that in which is an orphan ill-treated." "I and the guardian of orphans", he says further "will be in one place in the next world ; like my two fingers, nearly touching each other".¹

"And if ye fear that ye shall not act with equity towards orphans of the female sex, take in marriage of such other women as please you, two, or three, or four and not more. And give the orphans *when they come to age* their substance ; and render *them* not in exchange bad for good : and devour not their substance, *by adding it to your substance* ; for this is great sin."²

1. Sayings.

2. Quoran, 4 : 2, 3.

"And give not unto those who are weak of understanding which God hath appointed you to preserve for them ; but maintain them thereof, and clothe them, and speak kindly unto them. And examine the orphans until they attain the age of marriage : but if ye perceive that they are able to manage their affairs well, deliver their substance unto them ; and waste it not extravagantly, or hastily, (beware of dissipating it by prodigality, or by hastening to entrust them with it when they are too young. *Savary*) because they grow up (i.e. because they will shortly be of age, to receive what belongs to them. *Sale*, P. 60). Let him who is poor take thereof according to what shall be reasonable. And when ye deliver their substance unto them, call witnesses thereof in their presence ; God taketh sufficient account of your actions...Surely they who devour the possession of orphans unjustly shall swallow down nothing but fire into their bellies, and shall broil in raging flames."¹

1. Quoran, 4 : 4-11. "Muhammad advising his followers that if they found they should wrong the female orphans under their care, either by marrying them against their inclinations, for the sake of their riches or beauty, or by not using or maintaining them so well as they ought, by reasons of their having already several wives, they should rather choose to marry other women to avoid all occasion of sin." (*Sale*, P. 59 fn.)



ZOHRA KHANUM
Wife of Mr. Dost Mohamed (Galeetta)



MISS BURRIS ABDULLAH



LADY ABDUL QADIR

Wife of Sir Abdul Qadir, Kt., Member India Council, London.

HER POSITION AS SLAVE





सत्यमेव जयते

HER POSITION AS SLAVE

BEFORE I show her position as slave it would be proper to devote a few paragraphs on the subject of slavery.

The Prophet Muhammad made steadfast effort to secure the welfare of widows and orphans, and improve the condition of woman slaves. The Prophet said : "No body should call them my slave or my maid but should call them my son or my daughter. If a man has a slave girl in his possession, and he instructs her on polite accomplishments and gives her a good education without inflicting any chastisement upon her and then frees her, and marries her he shall be rewarded with a double reward.

"Nothing pleaseth God more than emancipation of slaves, and nothing displeaseth him more than divorce.¹

The Holy Quoran allowed marriages between free women and slaves and between free men and female slaves,² preferred a Muslim slave girl in marriage to a free woman who was idol-worshipper,³ and strictly enjoined upon the people to desist from the evil custom of living on the wages of shame by subjecting their slave girls to prostitution.⁴

1. Sayings.

2. cf. Quoran, 4 : 29.

3. cf. Quoran, 2 : 220.

4. cf. Quoran, 24 : 33.

By going through the following few lines on the subject of slavery, one cannot but aver that it is vastly erroneous to suppose that slavery is an institution with the Muslims. Muhammad was the only Prophet to contribute so much towards the emancipation of slaves.

"Slavery is no part of the creed of Islam. It was tolerated as a necessary evil by Muhammad as it was by Moses and St. Paul. In the lands of the Muslim it is a very mild institution, far milder than negro slavery in the United States".¹

Muhammad did much to ameliorate the condition of the slaves, giving directions that all slaves should be kindly treated. Islam not only enjoins humane conduct, considerate and kindly feeling towards the slaves but also encourages manumission on a very liberal scale.² "And your slaves", he said, "see that ye feed them with such food as ye eat yourselves, and clothe them with the stuff ye wear; and if they commit fault ye are not inclined to forgive then sell them, for they are the servants of the Lord and are not to be tormented. Train them and better their training. Keep them like brothers. Forgive thy slaves seventy times every day if thou desirest to be rewarded with a good reward for what thou doest. A man who behaves ill to his slave will not enter into Paradise. Verily your brethren are

1. Taylor.

2. cf. Hughes, Dict. of Islam, & Lane's Arabian Nights, vol. I. P. 55.



MUAYYIDZADA KHAWER SULTAN (NAZIRUDDIN), B.A. (HONS.)



MISS PATEL, M.B. B.S.,
First Ismaili Lady of Bombay to achieve
this Distinction.



Mrs. BAWA
Capt. of H. H. the Aga Khan's
Ladies Volunteer Corps,
Calcutta.

slaves ; Allah has placed them under you, whoever then has his brother under him, he should feed him with food of which he eats, and clothe him with such clothing as he wears. And do not impose upon them a duty which it is beyond their power to perform, or if you command them to do what they are unable to do, then assist them in that affair. And he further said : I would have loved to live and die a slave".¹

Mr. Joseph Thompson, a well-known African traveller appears to have an intimate knowledge of the rites and customs of the Muslims and as such he certainly deserves to be heard what he says. In contradicting one of the correspondents of *The Times* he rightly observes : "It has been argued by some of your correspondents that in Eastern Africa and the Nile basin you see Islam in its true colours in congenial association with the slave trade and all forms of degradation and violence. A more baseless statement could not be conceived. I unhesitatingly affirm—and I speak from a wider experience of Eastern Central Africa than any of your correspondents possess—that if the slave trade thrives it is because Islam has not been introduced to these regions, and for the strongest of all reasons, that the spread of Muhammadanism would have meant the concomitant suppression of the slave trade".²

"With regard to the concubine slaves", says

1. Sayings.

2. Thompson, (cf. *The Times*, 14th Nov., 1887)

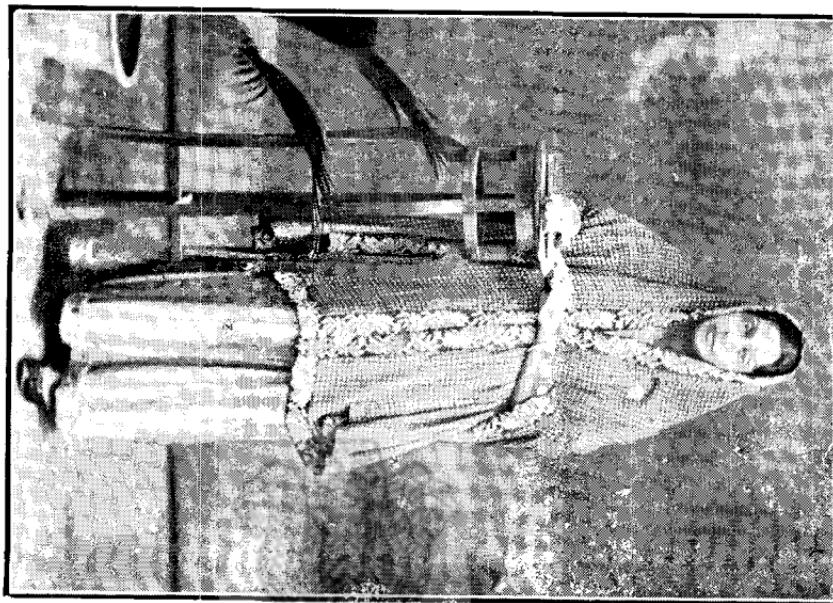
Leitner, "the Muhammadan law will not allow their offspring to be branded with infamy ; and the child of a slave inherits with the children of her master. Among us an illegitimate child has little protection, and even our highest ideal of marriage falls short of e.g. the Hindu marriage in a good caste in which the wife prays for the salvation of her husband, as without her prayers his salvation could not be accomplished".¹

"Muhammad also raised vastly the position of the slave, always freeing his own, and doing the best he could for others. As for female slaves, he enacted that when they became mothers they were to be recognized as members of the family ; and that their children were to have all the rights of legitimacy. The result is that no young mothers commit murder and suicide as in Christian lands".²

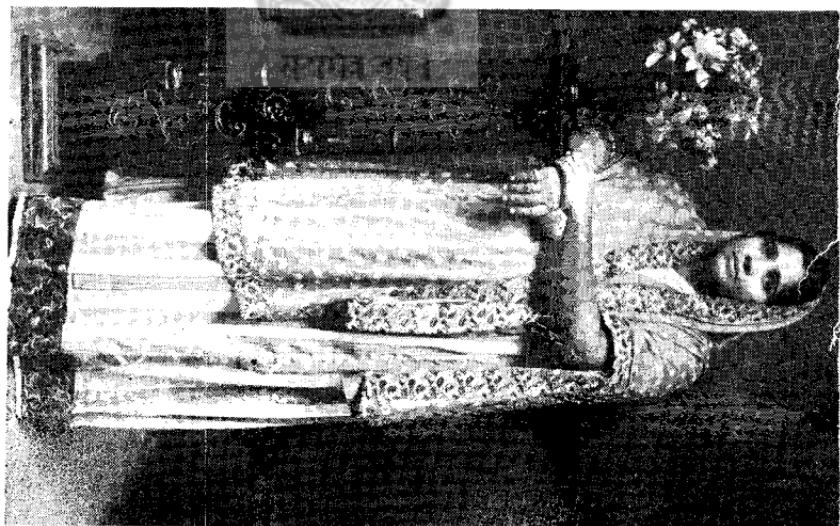
Thus the position of a slave mother in Islam is far superior to that of a Christian lady who boasts of being free.

1. Leitner.

2. Forlong.



MRS. SAKINABAI MAHOMED SALEH KASSAM
A Major of H.H. The Aga Khan's Lady Volunteer
Corps, who has been taking a leading
part in the movement



MRS. KATIJABAI ALIJAH ISMAIL VIRJI
Under her able guidance the Kandi Mohalla
Ladies Volunteer Corps (Bombay) has
been making rapid progress



HER POSITION AS WIFE

सत्यमेव जयते



सत्यमेव जयते

HER POSITION AS WIFE

ACCORDING to Muhammad's law a Muslim wife is not only a free partner of man but a 'sovereign in the house of her husband. She retains her distinct individuality, and never assumes her husband's name. She can enter into any contract she likes, creating rights and obligations in her own name and her husband has no right of interference'.

"A Muslim", said the Prophet, "must not be harsh in treatment of his wife ; and if he be displeased with one bad quality in her, then let him be pleased with another which is good. Fear Allah in regard to the treatment of your wives for verily they are your helpers, you have taken them on the security of Allah, and made them lawful by the words of Allah. The more civil and the kinder is a Muslim to his wife, the more perfect of faith he is, fear Allah with reference to two meek beings, woman and orphan".¹

"Do no harm", he says again, "to a woman ; he who does her harm is a very wicked man";² and certainly wicked he is both when judged morally and considered socially.³ 'The best of you is one who is best in his dealing with his wife.'⁴

1. Sayings of the Prophet.

2. Sayings.

3. Muslim Ch.

4. Sayings.

"Ye have rights over your wives as they have rights over you. Treat your women well."¹

"Men ought to have a part of what their parents and kindred leave ; and women a part of what their parents and kindred leave : whether it be little or much, let them have a stated portion".² "O believers, it is not lawful for you to be heirs of your wives against their consent".³

The property of husband and of wife is regulated by common right. Marriage, instead of annulling a woman's right, gives her a civil status, assuring her a marriage portion, and leaves her to the enjoyment of her personal property without compelling her to contribute to the expenses of the household. The husband may prevent her, however, from using from more than a third of her fortune in works of benevolence and charity—another thrust, I imagine, at any possible power of priesthood, which Muhammad did everything possible to thwart.

"He also raised woman from the condition of being a property to that of a proprietor, and he constituted her as the first 'legal' sharer whose interests the Muhammadan law has to consult. The married woman is in a better legal position than the married English-woman, and she can give evidence in attesta-

1. Sayings.
2. Quoran, 4 : 7.
3. Quoran, 4 : 19.

tion of a birth, marriage, or death, which is still denied to a woman in republican France".¹

"As a wife she is the mistress of her own little kingdom, her share in the property of her husband is secured by law, a fixed dower which she can demand at any time and a right of divorce in case of ill-treatment. She has complete control over her property, and all that she inherits from her mother, father and husband, she can give away to any one she likes in her life-time. She holds everything in her own name and never merges her individuality into that of the husband by ceasing to own anything in her own right. Economic independence was first given to woman by Islam, and we have every reason to be proud of it".²

The Arabs of Ignorance had "no consideration whatever for their wives and were tyrannizing over them in the way they liked and were divorcing them at their sweet will to suit their own whims and fancies". Since the legislation of the Prophet divorce is rare among the Musalmans. Sale declares : "Muhammad's law of divorce has operated as a practical prohibition, divorce being of rare occurrence, among Muslims, and considered shameful".³

"The thing which is lawful, said Muhammad, but disliked by Allah is divorce.

1. Leitner.
2. Shah Nawaz, Pp. i-ii.
3. Sale.

"The curse of God rests on him who repudiates his wife capriciously.

"God has created nothing on the face of the earth worse than divorce.

"Marry women and do not divorce them capriciously because God does not like lustful men or women.

"Divorce shakes the throne of God."¹

When circumstances call forth such unhappy occurrence as divorce, every effort is made to get them reconciled and bring them to agreement. But both husband and wife are equally entitled on grounds to free themselves from one another, but the husband is, however, required to support his divorced wife during her 4 months of probation.²

"The great law-giver saw in marriage only a civil contract which the testimony of two witnesses made complete but which the woman, like her husband could annul on grounds of immoral and general bad conduct ; as by leaving each other without suitable subsistence, habitual cruelty, or if the husband threatens his wife with bodily injury or force her to degrading labour".³

1. Sayings.

2. cf. Lane ; and also Quoran, 2 : 234.

3. Forlong.



BEGUM M. A. FARUKI,
BAR-AT-LAW,
Ass'tt. Secretary, Bar Library High Court,
Allahabad.



MRS. L. S. HASAN RAZA
Vice-Chairman,
Dist. Board, Unao, (U.P.)



LADY WAZIR HASAN
President, Lucknow Woman's Association.

HER POSITION AS MOTHER





सत्यमेव जयते

HER POSITION AS MOTHER

THE ideal of Muslim motherhood is far more elevated than under any religious law and literature. An old son of fifty and a youth under his teens stand equally overawed by the majesty of a motherly admonition and chastisement, and dare not raise their heads or voice before the Queen of the home and of those who call it their own.

As a mother she has great responsibilities on her shoulders. It is she who has to look after her children's early training and education. It is her part to see that her daughter's education is such as may "enable her, among other things, to help man in his struggles, to comfort him in his troubles and create a happy home".¹

It is her duty to train her daughters and sons before they are passed into the hands of tutors, and make them virtuous and pure-souled. It is her duty to imbibe her children in infancy with the sense of the grave responsibilities that lie ahead of them.

In the Quoran we read of further responsibilities of a mother : "Mothers after they are divorced shall give suck unto their children two full years, to him who desireth the time of giving suck to be completed ; and the father shall be obliged to maintain

1. M. C. No. 32, 1928, P. 502.

them and clothe them in the mean time, according to that which shall be reasonable.....”¹

No truer and more dutiful son than Muhammad ever lived. He visited his mother's tomb some fifty years after her death and wept bitterly, and prayed for her salvation and the repose of her soul. Read his sayings and judge things yourself: “He who wisheth to enter Paradise at the best door must please his father and mother. A man is bound to do good to his parents, although they may have injured him.”²

The amount of respect which the Prophet wished his people to show to mothers may well be imagined from his pronouncement: “Paradise lies at the feet of mothers”. Nothing more than this had ever been said of her nor will ever be said.

The legal status he assured her as mother will be mentioned under her ‘Legal Position’.

सन्यामेव जपने

1. Quoran, 2 : 238.

2. Sayings.

HER POSITION AS WIDOW





सत्यमेव जयते

HER POSITION AS WIDOW

THE Holy Prophet of Islam raised the position of a widow not only by precepts in the Quoran but by his personal example. Among his wives, excepting Ayesha, all were widows whose position was nothing but wretched in his times.

About the widow we read in the Holy Quoran : Such of you as die, and leave wives, their wives must wait concerning themselves 4 months and 10 days, (that is to say, before they marry again ; and this not only for decency sake, but that it may be known whether they be with child by the deceased or not)¹ and when they shall have fulfilled their term, it shall be no crime in you, for that which they shall do with themselves, (that is, they leave off their mourning weeds, and look out for new husbands) according to what is reasonable.²

"And such of you as shall die and leave wives, ought to bequeath their wives a year's maintenance, without putting them out of their houses : but if they go out voluntarily, it shall be no crime in you, for that which they shall do with themselves, according to what shall be reasonable ; God is mighty and wise".³

1. Sale, P. 28.
2. Quoran, 2 : 234.
3. Quoran, 2 : 240.

"When a Muslim wife becomes a widow she is maintained by charges on the husband's successors and receives by right a portion, defined in the Quoran, of her husband's as of her parents' property".

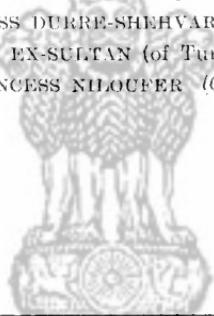
"It was in connection with women that the Prophet was considered to have made his chief reforms ; amongst these were :—restriction of polygamy, recommendation of monogamy, abolition of incestuous marriages and establishment of prohibited degrees, some limitation to divorce and rules as to the support, at least for a time, of divorced women and their children. A widow was no longer to be treated as a chattel to be passed on to the man's heir with the rest of his belongings".¹

These are some of the concessions and privileges granted to a Muslim widow, and her legal share will be considered under the chapter devoted to the treatment of the legal position of woman in Islam.



Seated Left to Right

H. R. H. PRINCESS DURRE-SHEHVAR (Garlanded),
H. I. M. THE EX-SULTAN (of Turkey), and
H. R. H. PRINCESS NILOUFER (Garlanded)



THE THREE SISTERS OF AHMAD ZOGO, THE KING OF ALBANIA



MADAM (SAPHIA) ZAGHLOUL PASHA
A most Leading Lady of Rank in Egypt.

HER INTELLECTUAL POSITION





सत्यमेव जयते

HER INTELLECTUAL POSITION

A MUSLIM woman has every intellectual liberty. The Holy Prophet said: "Acquisition of knowledge is incumbent on every Muslim and Muslimah." Accordingly in response to this saying she has the perfect freedom of devoting her time in the pursuit of knowledge and education. "The love of learning and art was by no means confined to one sex. The culture and education of women proceeded on parallel lines with that of men, and women were as keen in the pursuit of literature and as devoted to science as men. They had their own colleges ; they studied medicine, and jurisprudence, lectured on rhetoric, ethics, and belles lettres, and participated with the stronger sex in the glories of a splendid civilization. The wives and daughters of magnates and sovereigns spent their substances in founding colleges and endowing universities, in establishing hospitals for the sick ; refuges for the homeless, the orphan and the widow."¹ The Ommayade Caliphs of Spain in the West never kept their women in seclusion. Their women always attended public schools and even lectured to undergo higher education and training. During the reign of Abdur Rahman III, in Andalusia alone there were 700 efficient lady doctors. Europe with all her pretensions of modern civilization and

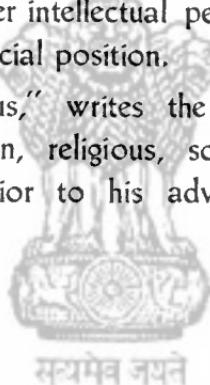
1. Ameer Ali, ii. P. 393.

advancement, compared with the then population of Andalusia, hardly has in the present day of scientific and cultural development half this number of lady and gent doctors put together.¹

The history of our Prophet's own womenfolk is a seal of authenticity to the facts mentioned in these pages. "The ladies of the Prophet's family were noted for their learning, their virtue, and their strength of character."²

Instances of her intellectual perfections have been given under her social position.

"Islam gave us," writes the Begum Mother of Bhopal, "a position, religious, social and intellectual which women prior to his advent could not even dream of."³



1. Cf. M. C. No. 11, 1919, P. 171.

2. Ameer Ali, ii. P. 115.

3. Sultan Jahan, P. ii.



BEGUM SHAHZADI BATULL.

First Persian Lady (graduate in Bombay).

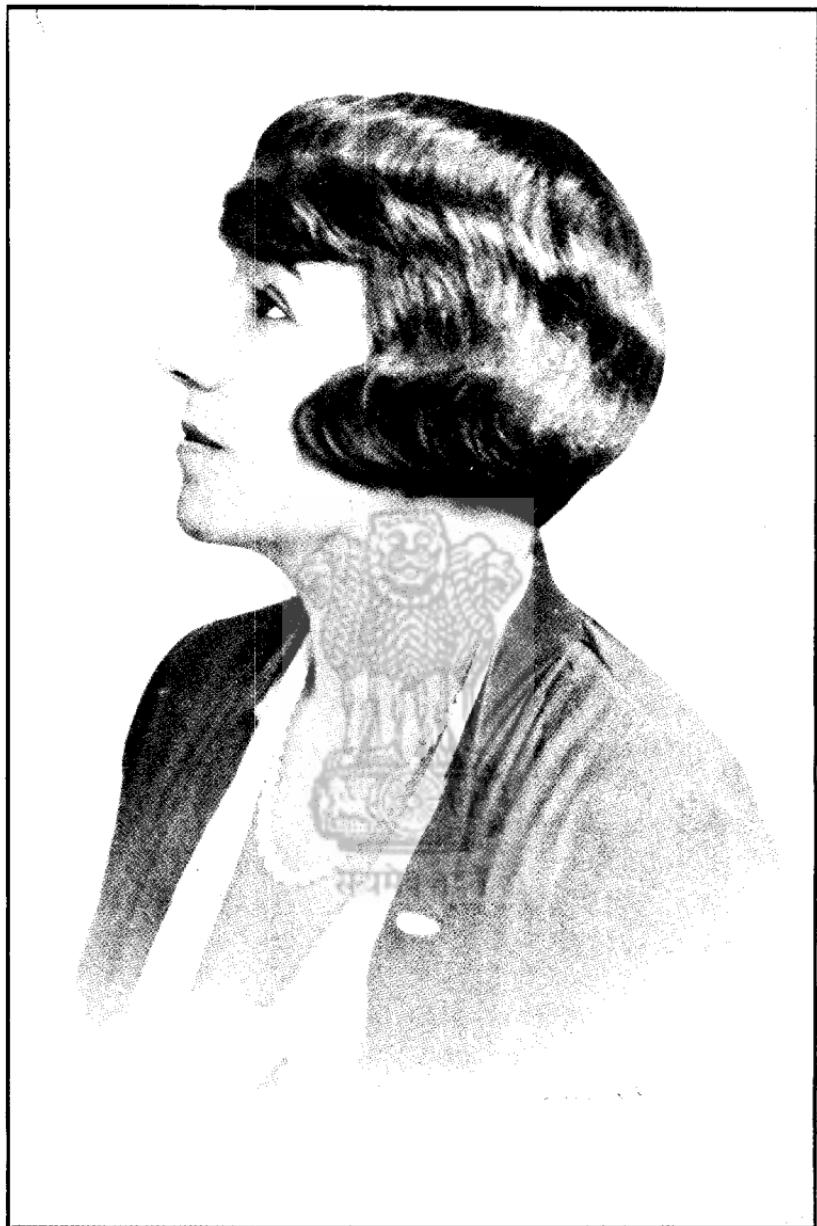
She is now studying Law.



KHURSHEED JEHAN ABDULLAH

(Wife of Akbar Hussain Mirza of

the U. P. Police).



MUFIDE HANOUN
(Madame Ahmed Ferid Bey).

She has the distinction of being the first Turkish Muslim Ambassador in London.

HER SOCIAL POSITION





सत्यमेव जयते

HER SOCIAL POSITION

HER social degradation at the time of our Prophet has already been shown in previous pages. The present restrictions put on the activities of women in Islam in some places have often been attributed by non-Muslims to injunctions enforced by the Prophet himself. The most popular charge is that of the seclusion of women. But at the very outset it may be said that Muhammad was neither the supporter of strict seclusion either in practice or in theory nor was he ever found entertaining favourable opinion of those who supported strict seclusion in the least.¹

Those who attribute the Purdah system to the Quoranic injunctions not only misinterpret the meanings thereof but also show their painful ignorance of the manners and customs of the Muslims which a writer on Islamic subjects must adequately study lest, I am afraid, his utterances and arguments would be left unaccompanied by notes that might authenticate his allegations. The attentive reader of the life and teachings of Muhammad cannot but perceive that it was never Muhammad's rule of life for women to be kept under surveillance and succumb to the deadly effects of being denied the glories of Allah's sun in the open.²

1. Leeder, Pp, 361-62 ; The Maharani of Travancore ; Higgins, P. 332 , and Lady Abbas Ali Baig, Pp. 247—52.

2. The Ismaili, p. 13.

In the whole of the Holy Quoran there are only two passages which a critic of Muhammad's life or an enthusiast of Purdah system may seek to refer. But one of the verses (xxxiii : 59)¹ is with reference to time—an age of cruelty and barbarity and of brutality when a woman might like cattle be seized by the stronger, and when she fell short of her worth even as dumb driven cattle.

The following circumstances mark the occasion for the revelation of the verse : The city of Medina was only a small town at the time of the advent of Islam, and city folk had to repair to the adjoining fields outside the city for private occasions because the custom of setting apart places for the aforesaid purposes in each house was not then in vogue. The ruffians of the city sometimes offered affront on the outward or homeward walk of the ladies on such occasions, and on being challenged to account for their misdemeanour, they insolently took shelter under the pretext that the ladies in question were mistaken for slave girls. Although it was manifest that these wanton insults were rather the deliberate results of the depraved morality and mischievous proclivity of their perpetrators than due to any alleged misconception about the status and reputation of the affronted matrons, yet to leave no loophole for the mischief mongers, the Holy Pro-

1. Quoran : O Apostle : speak to thy wives and to thy daughters and the women of those who believe that they let their wrappers fall low : that will be better for them, and so shall they be known and not affronted.



SHAMSUN-NEHAR YUSUF
A promising poetess of Bengali
Language.



MRS. JAMILI UDDIN, B.A.,
OF HYDERABAD
Although mother of six children, she went
to Italy for higher Education.



MRS. LOKMANI
An active Member of Society in Lahore and Simla.

phet was commanded to direct Muslim females to lower a part of their wrappers over their countenances, so that their distinctive status and position might become evident.¹

From the above it is clear that the Prophet ruled the wearing of over-garment only as a preventive against such intolerable practices, so that a woman, might be distinguished from chaste and unchaste, from respectable and slave, and might not be annoyed ; and his object was never to make it a rule of life for them.²

The other verse (xxiv : 30-31)³ which may have any bearing whatsoever on Purdah permits women to leave the face and hands uncovered. "It is not permitted for men to look at strange women *except in the face and palm of the hands*, which is allowable, because women being frequently concerned in business with men such as giving, taking, etc., it would, therefore, subject them to great inconvenience if these parts were veiled, whence there is necessity for leaving them bare.⁴ The above expression clears the misinterpretation placed on *zinat*. Either take it to be ornament or beauty of the body it is permissible to leave it bare.⁵

1 The Young Muslim, No. 15, 1928, P. 7.

2 Islamic Review, No. 9, 1929, P. 337.

3 Quoran : Speak to the men who believe, that they cast down their looks and guard themselves against immodesty that would be purer for them, verily God of what they do is well aware. And speak to the women who believe, that they cast down their looks and guard themselves against immodesty, and discover not their ornaments except what necessarily appears thereof.

4 Hamilton's Hedaya, Book xiv, Para 1.

5 Sulaiman, P. 18.

By all this Muhammad meant to prescribe 'decorum' for Arab women of which they little knew and observed at that time, and it was, I presume, an up-to-date reform enacted thirteen hundred years before, against the semi-nudity of dress in most of the civilized countries of Europe. The sense of decorum in European women having reached perfection met its simultaneous fall reverting to the same natural naked living of olden days so that a woman to-day, married or unmarried, does not feel shy of appearing in the public and attending the office in her bathing parchment ; and horrible it is that she enjoys the fun of demonstrating her body naked in the public. Not long ago, all the leading illustrated monthlies and other Journals of Europe as well as of India gave proud publicity to the photograph of a young girl in Europe who rode a horse cross-country covering her body only with the long locks of her hair.¹

A well-known saying of the Prophet is : "When any of you wishes to demand a woman in marriage if he can arrange it, let him see her first".² Accordingly when Al-Moghera ibn Sheba informed the Prophet that he was about to marry, the Prophet asked him : "Did you see her ?" He replied 'No,'. The Prophet then said : "You must certainly see each other before you marry".³

¹ The Statesman, July 21, 1929 P. 16 ; The Englishman, July 23, 1929, P. 9, col. 5, and P. 12.

² Abul Fazl, Pp. 114-15.

³ Ibid, Pp. 123-16.

Yielding to this saying of the Holy Prophet, Muslim women in Islamic countries abroad and even in one of the Muslim States in India, exercise some freedom in the choice of husbands¹, a custom fundamentally not dissimilar to that of *swayamvara* observed by their Hindu sisters in India of old.

We see that our Prophet even grants his followers the benefit of courtship before marriage within certain harmless limits but not in an abused form as it is practically prevailing all over the civilized world of to-day.

It is clear from the above facts that Quoran only prescribes the spirit of Purdah, the sense of chastity which ought to exist in every respectable society,² and Quoran, as humane its commandments are, never rules for women to be kept in with bolts and bars. "It is an entirely erroneous notion which prevails in the West that the seclusion of the harem was a part of Muhammad's rule of life for women. Neither in practice nor in theory was strict seclusion ordered by the Prophet as the history of his womenfolk whom he certainly regarded as worthy of special guardianship shows".³

The world's history shows that the custom of purdah system prevailed long before Islam, among all the great nations and higher societies and among some particular classes of both Eastern and Western

1 Contemporary Review, Aug. 1925, P. 192.

2 Islamic Review, No. 9, 1929, P. 337.

3 Leeder, ii Pp. 361-2.

countries. "The royalties and the nobility had always something to distinguish themselves from the commoner",¹ and this practice was not only confined to women but men as well kept aloof from the public gaze to keep up to their prestige and dignity.

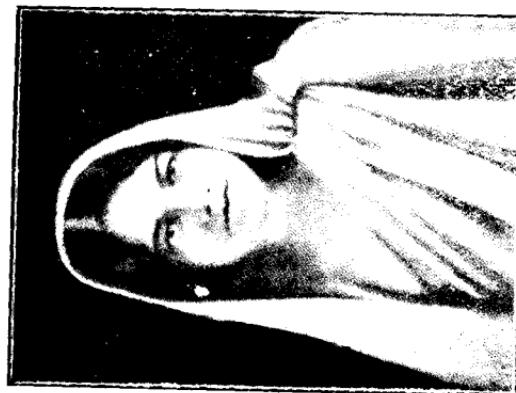
During the time of Prophet Abraham (Old Testament) purdah and seclusion was supported. It was patronized under the laws of Greece and Rome and was strictly observed by the ancient kings of Persia and the Pharaohs of Egypt. Similar was the custom in China and Korea. In England as well until quite recently a woman lived a far more secluded life than to-day.²

The present purdah system in India is never what the Holy Quoran prescribes. It is 'the result of political disturbances and of the insecure conditions to which they gave rise',³ and actually originated in Islam outside India, for the first time during the reign of Walid II, under the influence of Persian customs and practices ; and it is vastly due to the fact that the Byzantine Christians who embraced Islam retained some of their old customs and usages which were later on adopted by the Muslims themselves. It was thus that the purdah system accidentally crept into Islam. "No doubt", says Sir Sulaiman, "the extreme Indian form owes its origin to the peculiar circums-

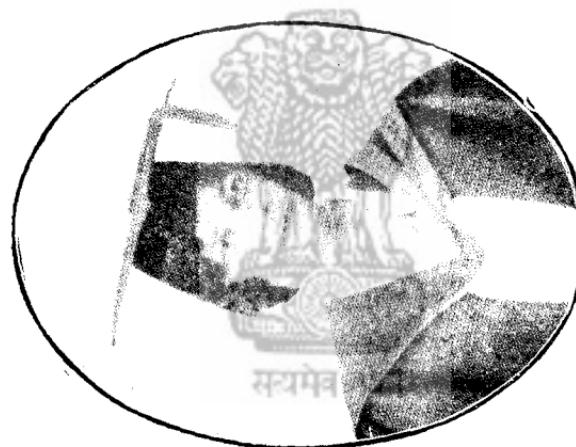
1 M. C. No. 47, 1928, P. 739.

2 Islamic Review, No. 9, 1929, P. 331 ; Isaiah, iii : 16, 18 ; and (Gen. xxiv), where we read that Rebekah 'took a veil and covered herself' in the presence of Isaac.

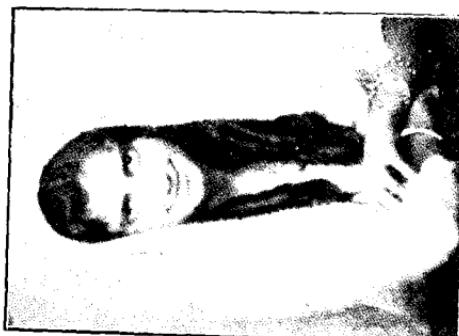
3 I. R., P. 332.



MISS SAKINA KARAMAT, B. A., B. SC,
(V. S. A.)
A Gifted Writer.



MISS NURJELAN V. HUSAIN, B. A., B. T. S.,
Inspector of Schools, (B. & O.)



MISS ZEHRA NAWAZA
She is a promising poet.



MUMTAZ JEHAN ABDULLAH, M. A.
(wife of Prof. Haider Khan, Aligarh).

tances in which a small minority of Muslim invaders in the Medieval ages, found themselves in the midst of an alien majority. Protection of life and property was not more urgent than the protection of their women. As men had to lead an active outdoor life and could not always remain by the side of their womenfolk, the only possible course open in that age of battle and brigandage was the shutting up of women in zenanas, and thus giving them a natural and safe protection. The continued warfare and bloodshed of those times made the purdah system stricter and stricter, till it assumed the form in which we find it to-day. It was the unfortunate and peculiar condition of the country which made it difficult for Muslim women to go out of their houses, even veiled, and this deprived them of that liberty of movement which their sisters in Arabia, Turkey, Egypt, Persia and Afghanistan, and those in North Africa enjoyed. No one can assert that the shutting up of women within closed walls is sanctioned by any text or tradition".¹ So the religion is not to be blamed for the attending evils and social curses of purdah system coined all over India. Even the veil used at large and the portable blackhole 'burqa' carried by the women in Islam has not any religious basis. It can be said in emphatic and decisive terms that "its use is only traditional as copied from other nations, and which Muslims gradually exaggerated,

1. Sulaiman, P. 19.

giving to it religious significance",¹ and the enthusiasts of the purdah system supported it to such an extent as to render it a rigid custom or wellnigh a creed.²

In the days of the Holy Prophet woman could work side by side with man ; she attended the mosque prayers at the same time with men as the followers of Agha Khan do in our own age ; she accompanied the army in the battle-field ; she tended the sick and wounded soldiers and even fought the enemies while encouraging and urging the Muslim soldiers to renewed efforts which not only rendered it impossible but shameful for the men to desert the army showing their back to the enemy. She had such freedom of activity ; and always and on all occasions she maintained leading positions supported by her men relatives. All this certainly could not be done under confinement behind the four walls of our dwellings.³

In the early annals of Islam we find women who had fine taste for music and were accomplished composers. Princesses and ladies of aristocratic classes were fond of and versed in the poetry of motion ; and gave musical soirees, practised fencing, amused in terpsichorean displays, trained and ran horses and maintained stables at their own cost. I have collected

1. Sulaiman, P. 19.

2. M. C., No. 47, 1928, P. 746.

3. The Ismaili, P. 22 ; M. C., No. 47, 1928, P. 740 ; and Islamic Review, No. 9, 1929, Pp. 33-40.

a large number of names of Muslim women of different ages who were and are noted for their accomplishments in various countries under Islamic Government.¹

Even in the great battle between Hazrat Omar and the Emperor Heracleus in 641 A. D., women not only helped men in the fight but also ministered to the needs of the troops as nurses, water-carriers, and in all the activities that the girl-guides are being trained up to perform in the present age.² The Omar regime boasts also of having a stipendiary lady magistrate appointed to eliminate the grievances of the litigant public of that militant age.



1. See my book "Quoranic Purdah and Distinguished Muslim Women."

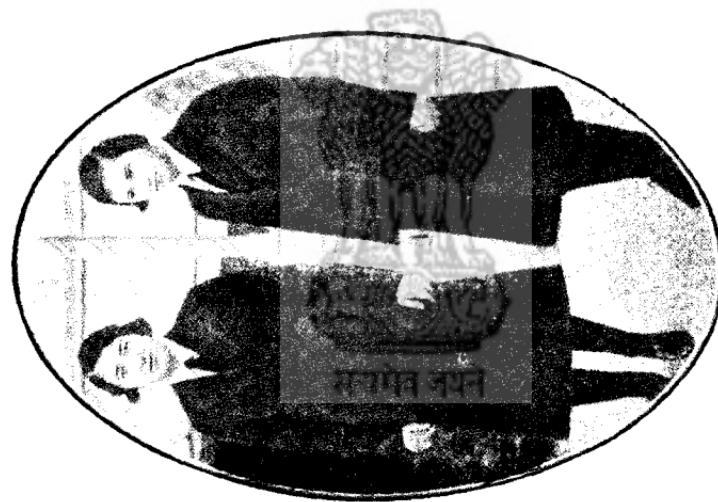
2. Leeder, Pp. 265-6.



सत्यमेव जयते



BEGUM SHAH NAWAZ
An Indian Lady of World wide fame.



THE TWO NIECES OF THE
KING OF AFRANIA.



L. I. M. THE EX-SULTANA OF TURKEY.



SOOGHRA HUMAYON MIRZA, M.R.A.S. (LOND.)

well-known Author and Journalist.

Editor of the 'Zebun-Nisa,' Lahore.



HER SPIRITUAL POSITION

सत्यमेव जयते



सत्यमेव जयते

HER SPIRITUAL POSITION

HISTORY says that "Japan closed doors of its religious seminaries against her in times of yore. China could not suffer the females to participate in religious worship with the males. Deified images in India would lose all divine elements in them if, according to certain shastras, they perchance were touched by a woman. Even Solomon, the Wise, could not allow his Queen to enter into the holy precincts of his temple".¹

But Muhammad with regard to spiritual development assigned equal position to women with men. She is as qualified to become Prince of Churches and Governor of Sanctuaries as man. "Truly the men who resign themselves to God, and women who resign themselves, and the believing men and believing women, and the devout men and the devout women, and the men of truth, and the women of truth, and the patient men and the patient women, and the humble men and the humble women, and the men who give alms, and the women who give alms, and the men who fast, and the women who fast, and the chaste men, and the chaste women, and the men and the women who oft remember God: for them both God prepared forgiveness and a rich recompense".²

1. Sultan Jahan, Pp. 2-3.

2. Quoran, 33 : 35.

"It (Islam) teaches that man and woman came from the same essence, possess the same soul, and have been equipped with equal capabilities for intellectual, spiritual and moral attainments."¹

The Prophet is further reported to have said : "O ! Do not you know that woman deserves greater reward than man, for verily Allah the Almighty exalts the position of man in heaven because his wife was pleased with him and prayed for him".²

While in Christianity, by going through innumerable records legal, social, moral as well as religious, I am led to conclude that a woman has a sadly reproachable and degraded position. She is doomed to submit entirely unto her husband,³ commanded to remain under the yokes of obedience and she has to shut up her mouth in the churches, her speech being shameful there.⁴ She is further denounced for always being in the transgression on the score of mother Eve having committed the first sin and the last.⁵ But the Muslim women are the equals and comrades of their men-folk, the Islamic law confers like privileges upon them so that they are equally eligible for the pulpit and the throne.⁶

1. Hamilton, Sir C. Archibald , also cf. Extracts etc.:P. 216.

2. Sayings of the Prophet.

3. Col. III : 18 and Eph. V : 24.

4. I Cor. XIV : 34-35.

5. I Tim. II : 10-14.

6. Cf. Leeder, & The Maharani of Baroda.



MISS ZAINAB RAHIM, B.A., B.P.
Inspector of Corporation Schools, Calcutta



MISS ZUBAIDA CHINNOY OF BOMBAY
Daughter-in-law of Sir Ibrahim Rahimtoolah.
She is an enthusiastic rider and a prominent member of society.



THE MISSES SHAUKAT
They have lately come to Kabul from Turkey,
and are noted for their education
and culture.



A MUSLIM LADY OF JERUSALEM.

Furthermore, according to Christian Saints, she is at once 'the organ of the Devil',¹ 'the fountain of the arm of the Devil and her voice is the hissing of the serpent'.² She is further 'lance of the Demon and a scorpion ever ready to sting',³ and she is 'the instrument which the Devil uses to gain possession of our souls'.⁴ Again she is the gate of the Devil and the road of inequity and the sting of the scorpion.⁵ She is a daughter of falsehood, a sentinel of Hell, the enemy of Peace; and through her Adam lost Paradise.⁶ Through woman the Devil has triumphed, through her Paradise has been lost; of all beasts, the most dangerous is woman⁷ and 'she has the poison of an asp, and the malice of a dragon'⁸ on the whole. But according to Muhammad, that great Arabian Saint, 'Women are the twin-halves of men',⁹ 'Wives are garment for men as men are garment for women'.¹⁰ "The very Paradise lies under the feet of mothers and she is the pleasantest and the best companion of man."¹¹

"Can a Christian lady", let me ask in the words

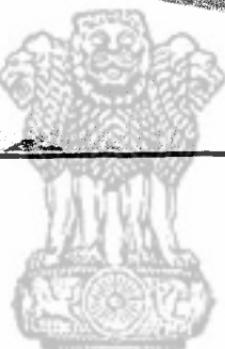
1. St. Bernard.
2. St. Antony.
3. St. Bonaventure.
4. St. Cyprian.
5. St. Jerome.
6. St. John Damascene.
7. St. John Chrysostom.
8. St. Greg. the Great.
9. Sayings of the Prophet.
10. Quoran, 2 : 18.
11. Sayings.

of a writer, "read the above opinions of Christian Saints without a shudder : Will the Christian critics kindly see the beam in their own eyes before looking for the motes in the eyes of others ?" ¹





ZOHRA KHANUM
A most prominent social-worker in Iran (Persia).



MISS JEHAN ARA CHAUDHURI
A promising Journalist, Editor, Rupa-Rekha,
Golconda



MRS. QASSIM ALI JAIRAZBHOY, J. P. (BOMBAY)
Noted for her activities for the propagation of Islam.

HER LEGAL POSITION





सत्यमेव जयते

HER LEGAL POSITION

I HAVE already given instances of the horrible customs of slaughter, rapine and burial alive of female children which characterised the pre-Islamic history of the Arabs. To the independent haughty Arab there could be no law, for they yielded obedience to no rules and Government ; no justice, for they acknowledged no supreme authority and roved through boundless deserts in the wilderness and enjoyed unfettered freedom ; and no progress, for there was no plan acceptable to these people full of cunning and subtle knavery, the untamable race of all the world, wild ass among men, haters of towns, dwellers in wilderness, who despised and scorned the very comforts of a civilized life. Among such a people Muhammad came to preach the Gospel of Peace and establish a Republic of Islamic Fraternity. If we take into consideration the then condition of Arabia and of the Arabs, we can easily see how difficult his task was rendered, and it is to his monumental credit that he succeeded in making brutes men and men divine. He vehemently condemned all the inhuman practices, and enjoined that the maintenance of minor children was obligatory on their father.¹

Every father is required to maintain his female children until they are married, but marriage also "does

1. Hedaya, vol. I, P. 408, and Fatwai Alamgiri, vol. I. Pp. 752 & 753.

not necessarily absolve the father from the obligation of maintaining his daughter"¹, and on account of his poverty he is never allowed to subject his daughters to labour and occupations, rather a father himself, when in straitened circumstances, is required to go to work to provide for his destitute and husbandless daughters, i. e. the daughters who are unmarried, widowed or divorced.²

"A Muhammadan daughter", writes Ameer Ali, "does not depend on the foresight of her parents or the affection of her brothers or other relations for a future provision. The law throws over her its special protection. It declares in express terms her title to a share in her parent's patrimony, which she takes in her own absolute right. The share may vary according to the number and title of the heirs left by the deceased parent, but under no circumstances can she be deprived of some portion of the inheritance".³

"Marriage is an institution ordained for the protection of society, and in order that human beings may guard themselves from foulness and unchastity.

"Marriage when treated as contract, is a permanent relationship based on mutual consent on the part of man and woman between whom there is no bar to lawful union"⁴

1. A. Ali's *Mdan. Law*, vol. II, P. 429.

2. cf. *Tallie*, P. 458.

3. A. A. H. B., P. 10.

4. A. A. H. B., P. 97.



KHANUM BUZURG TABREZZI.

She Graduated recently standing first among all the candidates from Tabriz (Iran).



LADY IMAM

A Prominent Social Worker of B. & O.



KHANUMIFTIKHAR AZAM PENZAI

She Graduated recently standing first among all the candidates from Eastern Azerbaijan (Iran).



MRS. MIRZA MAHMUD ISPAHANI,
A brilliant scholar of a college in Calcutta.

For the validity of marriage, the consent of the girl is the most essential thing. None—not 'even the king'—can compel her marriage with a person whom she dislikes.¹

"Liberty is allowed", writes Mr. Sircar, "to an adult woman to marry or not to marry a particular man independent of her guardian, who has no power to dispose of her in marriage without her consent or against her will, which option is reserved for the girl married by her guardian during infancy to ratify or dissolve the contract immediately on her attaining puberty. When a lady, adult and sane, likes to be married through her guardian, her consent is still essential to the marriage, and she empowers her guardian or another agent in the presence of competent witnesses to carry her consent to the bridegroom".²

When a daughter is married she "does not lose her individuality upon marriage. She retains after marriage all the rights which the law vests in her from the moment she comes into the world. Her property belongs to her in her own right to deal with it as she likes : if she is a wage-earner her earnings belong to her absolutely without the smallest right on the part of the husband to intermeddle or appropriate them. On the death of the husband she is entitled to a share in his inheritance".³

1. A. A. L. P., P. 12.

2. Sircar, Pp. 291-92.

3. A. A. L. P., P. 14.

"Marriage is surely", writes another, "a civil contract. It confers no rights on either party over the property of the other. The legal capacity of the wife is not sunk in that of the husband ; she retains the same powers of using and disposing of her property, of entering into all contracts regarding it, and of suing and being sued, without his consent, as if she were still unmarried".¹

"The woman has full rights and powers in respect of her own estate, and even after marriage she continues in her rights and powers ; she can enter into any agreement with regard to her estate without the permission of her husband. She can transfer her estate. There is absolutely no religious or other law to bring her husband's pressure upon her ; all responsibilities and liabilities rest upon her".²

The husband is legally bound to maintain his wife or wives, whether she be rich or poor, adult or young, Muslim or zimmi, enjoyed or unenjoyed, staying with him or at her father's house ; and the inferiority of her family does not justify the husband in stinting her and her maintenance has precedence over the maintenance of his relatives or kinsfolk.³

"It is incumbent on the man to maintain his wife, whether she be muslemah or non-muslemah (lt. zimmi),

1. Macnaghten, Chap. II. P. xxxiv.

2. Sultan Jahan, P. 44.

3. cf. Sharaya, Pp. 305 & 307 ; Fatwai Alamgiri, vol. I, P. 732 ; and Macnaghten, P. xlivi.



MRS. F. E. Q'RAISHI
Secretary, Ladies Pardah Club,
Simla.



MISS R. N. HUSAIN, B.A. (HONS.)
F.R.G.S. (LOND.)
Principal, Govt. Int. College for Women,
Lyallpur.



ISMAT SIRRI KHANUM
A well-known Journalist and Linguist of Turkey.

poor or rich, whether there has been copula or not ; whether grown-up (adult) or young, so that intercourse with her is possible".¹

"When a woman surrenders herself into the custody of her husband, it is incumbent upon him thereafter to support her with food, clothing, and lodging, whether she be a musalman or infidel, because such is the precept both in the Koran and in the Traditions ; and also because maintenance is a recompense for the matrimonial restraint".²

Further, "the wife's maintenance is a debt on the husband, and arrears are recoverable by the wife, though there be no decree of Court or mutual agreement in respect of such maintenance".³

The wife has always a right to demand the fulfilment of her husband's marital obligations toward her,⁴ and demand to be treated on terms of perfect equality if he has several wives in his house.

In addition to these facilities and privileges, "she is entitled to demand her *mahr* or dower—a sum of money or other form of property—which becomes complete on the consummation of marriage, and she can dispose of it as she pleases".⁵ When she is mother of a child,

1. Fatwai Kazi Khan, vol. I, P. 479 ; Raddul-Mubtar, vol. II, P. 1062.

2. Hedaya, vol. I, 392.

3. A. Y. Ali, P. 421, and Baillie, P. 442 and 450.

4. Al-Waiz, vol. II, P. 20.

5. Rahim, P. 334.

she cannot be compelled to suckle her infant, as the infant's maintenance rests upon the father who must provide a nurse.¹

The wife has as much right to divorce as the husband.

If he wilfully deserts or habitually ill-treats her, if he is a permanent lunatic or afflicted with incurable and pernicious malady such as leprosy, and if he fails to maintain her or is impotent she has the option to free herself from the ties of matrimony and apply for a dissolution of the marriage in the court of an officer competent to try such cases ; and further she has the right to claim suitable maintenance during *iddat* if pregnant.²

If there are children they are committed to her custody : the boys till they grow up to be placed under tutors, and the girls till majority or marriage.

Now we come to the question of inheritance which is regulated in accordance with the rules laid down in the Holy Quoran.³

"The Muhammadan law of inheritance", commends Rumsey, "comprises, beyond question, the most refined and elaborate system of rules for the devolution of property that is known to the civilized world, and its beauty and symmetry are such that it is worthy

1. Fat. Alamgiri, vol. I, P. 750, Hedaya, vol. I, P. 408 and 409.

2. Hedaya, vol. I, P. 356; F. Alam. vol. I. P. 707, A. A. L. P., Pp. 16, and A. Y. Ali, P. 422.

3. Quoran, 4 : 11 & 12.

to be studied, not only by lawyers with a view to its practical application, but for its own sake, and by those who have no other object in view than their intellectual culture and gratification."¹

If the dower of the wife has not been paid during the lifetime of the husband, it is considered to be a debt against the estate of the deceased, and like other debts "has priority over the legacies and the rights of the heirs". Whatever remains after paying the dower and debts is distributed among the heirs of the deceased ; and the wife, irrespective of dower, is again entitled to a share whatever may be the number or degree of the other heirs. In the event of the deceased having left children or son's children how low soever, she gets one-eighth of the deceased's estate, and a fourth when there are no children. But if she dies before her husband, her lawful heirs have the right to claim her dower and her share in the property of her husband. Thus :—

- (a) If there are children or son's children, one eighth of the net estate.
- (b) If there are no children or son's children, one-fourth.
- (c) If there are more than one wife, the share of one-fourth is divided equally amongst all the wives.

1. Rumsey, Pref.

The Daughters' share is :—

- (a) If there is no son and she is a single daughter, one-half.
- (b) If there is no son and there are two or more daughters, two-thirds collectively.
- (c) If there is a son or sons, daughters take one share for every two shares taken by the sons ; thus, if there are two sons and one daughter there will be five shares four of which will go to the two sons and one to the daughter.

The mother also, in all cases, looks forward for some provision of her old age in the shape of a "specific share in the inheritance of the deceased son."

She takes in three cases :—

- (a) If there is a child or son's child how low soever, she gets one-sixth.
- (b) If there is no child or son's child how low soever, her share is increased to one-third.
- (c) If there be a wife or husband and a father, the mother takes one-third of what remains after deducting the wife or husband's share leaving the other two-thirds of such remainder for the father who comes in not only as sharer but as Residuary of the Second Class.



A MUSLIM LADY OF RUSSIA.



A MUSLIM LADY OF CAUCASIA.



A MUSLIM LADY OF CHINA

HER MODERN MOVEMENT IN DIFFERENT
COUNTRIES





सत्यमेव जयते



A MUSLIM LADY OF ARABIA



MUSLIM LADIES OF ALBANIA.



MME. MIHRI BASSIM
Founder of the National Academy of Fine Arts in Constantinople.

HER MODERN MOVEMENT IN DIFFERENT COUNTRIES

In all the countries under Islamic sway the freedom of woman remains unchecked and has never been restrained. She has the choice of standing on her own legs and is on her forward march to civilization and culture, and has equal freedom of activity with men.

ARABIA

Walk in the streets of Arabia which is yet a repository of traditions of our Prophet's time, you will find that all women—from ladies of Arab sheikh to Bedouin women, are free to move about in streets marketing or on their way to visit friends and relatives. Their freedom has at no time been checked. Love of learning and poetry has ever been a favourite occupation of Arab women. Noted for her hospitable disposition, the Arab woman always impresses her guest and visitor with her steady and clever habits. Naturally chaste and pious, she will hazard the safety of her person in punishing one who wilfully attempts to defame her in the public eye.

TURKEY

Under Kemal Pasha, the advancement of learning and education among women is in its full swing.

"In freeing women", says Miss Ellison, "Mustafa Kemal Pasha used the only force that could save the race, and the statistics prove the difference in the infant mortality already.

"On one such occasion, speaking of women of Turkey and how harem life paralysed their activity, the Ghazi said to me : 'All this nonsense must stop. Turkey is going to build up a perfect democracy. How can there be *perfect* democracy with half the country in bondage ? In two years from now, every woman must be freed from this useless tyranny'!"

Turkish ladies are fast becoming noted for their many-sided accomplishments : as poetess of exceptional genius, as secretary to dictator, as educationist and disciplinarian, as in-charge of the education portfolio, as tactful jurists, and as heads of the Bureau of Hygiene.

"To-day there are thousands of Turkish girls", records the *London Times*, "working in banks, business firms, and shops. Every day their number increases. Although they naturally lack experience, the women are beginning to oust men from many commercial occupations. The professions are also open to women, and all over Turkey there are now women doctors, dentists, lawyers, journalists, and school mistresses. Turkish women show a special aptitude for teaching, and the educational authorities report that the standard of learning among woman

1. Miss Ellison.



AN ARAB LADY IN BRIDAL ROBES



MISS ASIA MAJID, B.A.,
Ass't. Inspector of Schools in Bengal.



NURUNNISA KHALIQ,
Author of many useful books in Bengali language.

students is, if anything, higher than among men. Besides attending Stamboul University, the Government is sending girl students to various foreign countries to complete their studies. There are at present three Turkish girls studying medicine in England. Those who think that Turkish women are very different from European women are wrong, the Turkish woman behaves to-day in much the same way as her English, French and German sisters".¹

ALBANIA

Under Ahmad Zogo, the handsome, cultured, clever and courageous King of the Albanians, the people are "chivalrous where women are concerned, and an insult to a woman is likely to be punished with death".²

In Albania women do most of the work, and their king thinks them to be wonderful and capable of great things. He wants to see the womenfolk of his country progress and rise to higher level on modern principles, and it is hoped he would make this possible. He has infused the hearts of his people with a spirit of progress and reform, and freely extends his support and patronage to all progressive institutions and movements.

The king's three young and enlightened sisters are well-known for their public activity, and reforming

1. Cf. *The Englishman*, May 14, 1929.

2. *The Statesman*, Aug. 3, 1930.

tendency. They grace public functions with their presence, they preach the value of education and learning, they influence the women of their country to remain sensitive to their responsibilities as daughters and mothers, and they are very keen upon seeing every woman of their country capable of imparting early education to their children, and sharing the public activities of their husbands. The King's two nieces are noted for their educational and cultural attainments, and other ladies of rank in Albania are also displaying, like their king, much zeal for the progress and well-being of the womanhood of their country.

EGYPT

In Egypt women are equals and comrades of their men, and the law of the country has conferred like privileges upon them ; and they are eligible for any position occupied by their rival sex.

In modern times King Fuad also can boast of being one of the genuine well-wishers of feminine existence. Under him, a host of woman scholars have sprung, and all of them have been receiving substantial encouragement and support from the State. An Egyptian woman has a great deal of freedom in every walk of life. They not only embellish the meetings of men as bouquets of flowers decorate their reception halls but also take active part in social movements and political deliberations.¹ The Egyptian Press of

1. Muslim World, Oct. 1928, P. 403.



THE MEMBERS AND WORKERS OF THE PERSIAN PATRIOTIC WOMEN'S SOCIETY
From row extreme left: Masuma Khanum, the President of the Society,



MADAME HODA CHARAOUI PASHA, (Editor, *L'Egyptienne*, Egypt).



MRS. HAMID ALI (*left*), and BEGAM KAMALUDDIN
India's Representatives at the International Women's Conference at Istanbul.

to-day is one of the many signs of the awakening of Egyptian womanhood. "During the past few years the following distinctly women's magazines have sprung up : *L'Egyptienne* (The Egyptian Woman), editor, Al Saida Hoda Hanem Charaoui. *Al Nahda Al Nissayia* (The Woman Movement), editor, Labiba Ahmed. *Al Mara'at Al Masriya* (Egyptian Women), editor, Balsam Abdel Malek. *Fatat Al Sharq* (Young Women of the East), editor, Labiba Hashem. *Al Sayidat wal-Rijal* (Women and Men), editor, Nicola Haddad."¹

In the cause of education the King is a recognized pioneer. For the promotion of education he has opened libraries, girls' schools and many such institutions as would contribute towards cultivating the mind of younger generation of his land. He has the doors of Italian and French seminaries opened to his country and it is he who "dispelled the prejudice against modern scientific education that had lingered long in the heart of the people".²

A large number of ladies are returning from European countries after specialising in various lines to spread up-to-date modes of teaching in their own schools and colleges.

Al Azhar University of Cairo, which is recognized as the Oxford of the Muslim world, is being fully modernized. It is hoped that persons, on being fully educated on modern methods of instruction and on being

1. *Ibid*, P. 404 ; *Zweemer*, Pp. 157-60.
2. *Daily Sketch*, July 26, P. 7.

acquainted with the scientific and historical spirit of modern thought, would become capable of adapting the ancient tenets and precepts of their religion to the modern conceptions of social, moral, spiritual and intellectual life, and succeed in re-illuminating the past glory of that ancient Institution of the Islamic World.¹

IRAN (PERSIA.)

In Iran even a few decades back a lady of a noble's harem could be seen in the public thoroughfare hastening on her way to pay or return visits. Now she is on her still onward march under the Shah, Reza Shah Pehlavi, whose "sole desire is to live as an independent and civilized people, in harmony and equality with other nations".²

"The able King has recognized that without proper education of the women whose number is almost double that of men in Persia, his country cannot, in the long run, attain that position in the Comity of Nations for which he has been up and doing day and night. Both in Sufism and Bahaism the place of women is very high. For a long time women in Persia have been striving to attain equality with men. The King gave sufficient facilities to the "Persian Patriotic Women Society" and other high officials also are taking a keen interest in the matter. We

1. The Statesman, May 3, 1930; Muslim Chronicle, Nov. 9, 1928, P. 298; Muslim Review, Luck. Jan. 1931, P. 52.

2. Illustrated Weekly of India, Feb. 1930, P. 16.

received in India one representative of Persian women in the All Asia Women Conference in 1931. Women are now found in the markets purchasing their daily necessities, travelling in the packed up carriages and using fancy dresses. Girls go to schools on foot. Some of them are sent abroad to learn medicine, hygiene, science while in Persia they are taught needlework, sewing, house-keeping and hygiene. So that like some of their rich sisters they are not used to adopt Western fashions and put their guardians to difficulties.

"Women are quite at liberty now to made their influence felt but no arrangement has yet been made to grant them seats either in the municipalities or in the Parliament. It is hoped that with the help and sympathy of the King and the members of the Cabinet women will very soon be in a position to secure franchise for them."¹ सत्यमेव जपने

"There are great changes in Persia...the smarter and younger women now wear shirts just about the length of ours (i. e. as used by most of the women of Christian Europe). The thirst for education and advancement of every sort grows...Girls want to stop on at schools, and often the parents are quite agreeable to this...".² We are furnished also with numerous records about a number of Iranian girls working in hospitals and other similar establishments, and many of them

1. The Amrita Bazar Patrika, Sept. 30, 1934, P. 59, Col. 5.

2. Rice, P. 278.

going to European countries to study art and science ; especially medicine. The emancipation of the Iranian women is, however, slow but sure. It is believed, in course of time, she will be as adaptable to the hot waves of the busy toiling streets of Teheran or to the witty gossipry of the snug coffee houses of that France of the East as she is now to the cool accompaniments of the luxurious *mahals* of the *Meernas*.

The Persian (Iranian) woman is justly praised for her ready wit, cheerful disposition and hospitable habits and compares well with her Parisian contemporary in Europe.

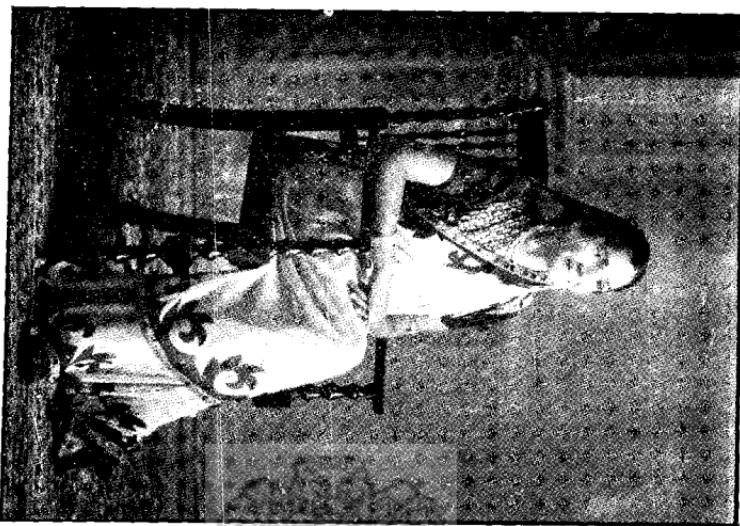
CHINA

In China Islam claims as its sponsors a handsome fraction of the entire population. To-day there are about nine millions of Muslims scattered throughout the country. All Muslim women there do most of the works themselves. They are hardy and industrious, and in addition to their domestic duties, they assist their men in the fields and gardens, and help them in their carpentry and other industrial occupations.

Thus a Muslim woman of China stands on perfectly equal level with her man. She is never idle in rebuking her grown-up relations found disregarding their obligations and duties, and is ever ready to encourage and comfort them when dismayed or disappointed. She is as much an asset in her house as she is indispensable in outdoor works.



MISS MARY DAWSON, 1877
The famous English actress, at the age of twenty.



BEGUM WASIM

A Prominent social-worker in Lucknow.



MUMTAZ JEHAN SHAH NAWAZ
Daughter of Begum Shah Nawaz.

She is a gifted Poetess.

AFGHANISTAN

From China let us pass our attention to Afghanistan—the cradle of a mighty civilization, the land of born heroes and great warriors, who are also the staunch upholders of true Islamic culture—and see the mentality of its men where women are concerned. We know that an Afghan woman is masculinely strong, and ferociously brave. Her liberty is quite unrestrained there, and she keeps toiling side by side with her men. It is never claimed to be an extraordinary thing in every day occurrence to stand by her men in supporting and demanding their rights by the strength of arms. She is as ready to combat her men opponents with intellect as with body. Ladies are taking great interest in the welfare of womanhood in Afghanistan, and a number of them are being sent from time to time in foreign countries to specialise in different branches of learning: and deserving students always get suitable support from the State.

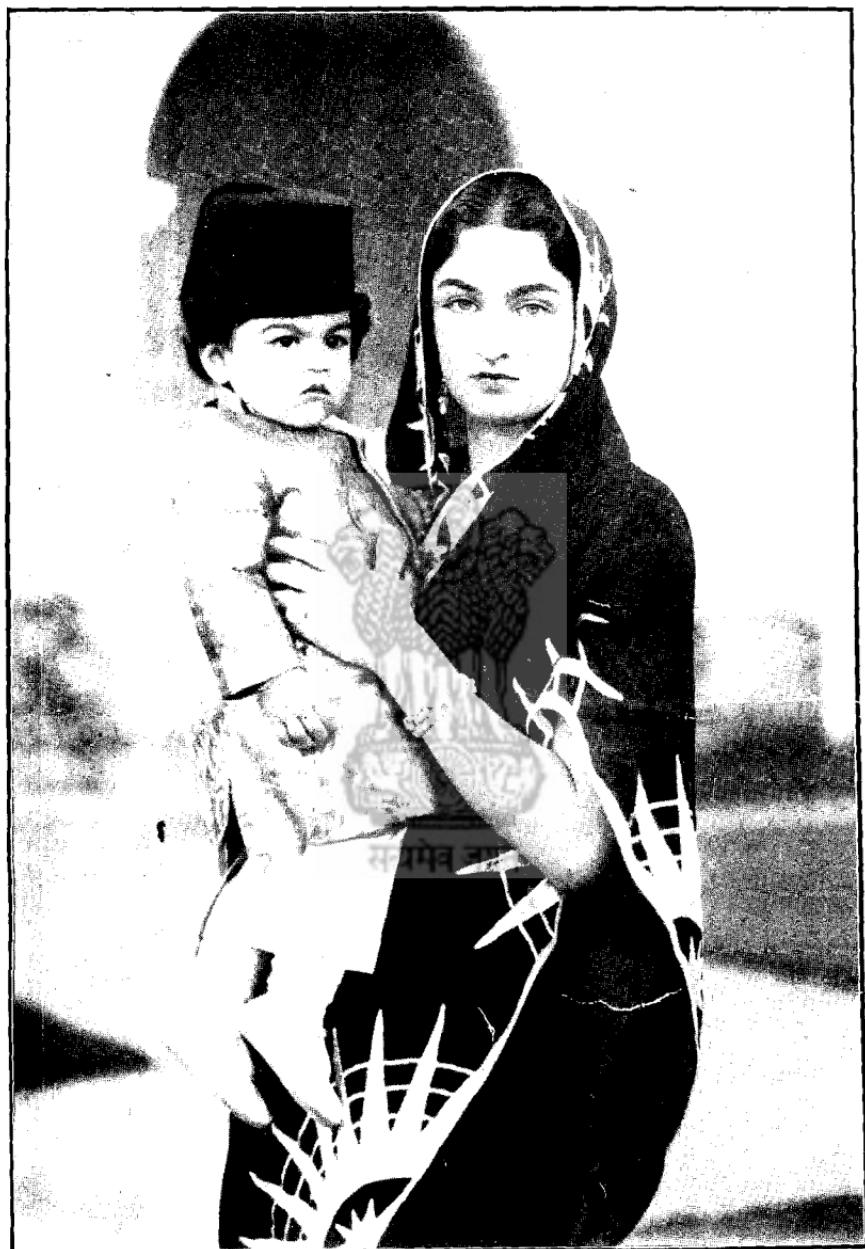
It is healthy sign of woman's progress in that land since H. M. Nadir Shah invited experts to advise his Government in the establishment of a University which will fulfil the demands of a rising generation in their onward march to progress and prosperity. Her progress is still more hopeful that the present King Zahir Shah is strictly following the path chalked by his illustrious father the late King Nadir Shah.

INDIA

Notwithstanding diverse obstacles in the way of Muslim women in India, their natural capacity and

capability for receiving and assimilating all that is moral and intellectual could not be suppressed much ; and in the pages of Indian history there are innumerable names of Muslim women who distinguished themselves as rulers and generals, as poets and scholars, as social reformers and political fighters, and as emancipators of their own sex.

In Hyderabad under the enlightened Nizam, the founder of the Osmania University, the Al-Azhar of Asia, every effort is being made to stimulate female education side by side with that of men. The State awards liberal Scholarships to meritorious girl students to enable them to pursue higher studies in Arts and Science in India as well as abroad. Several free girls' schools, primary and secondary both, have been opened in almost all the district headquarters, and the Capital boasts of a Zenana school and college. Through these seminaries, the light of learning and knowledge is being widely diffused among women throughout the dominions ; and in these works of progressive enlightenment all the ladies of light and learning with their Captain in Lady Hyderi, are taking an active part. Appeals for the removal of hinderances and the prevailing system of purdah which are apt to stand in the way of woman's progress are promptly responded to by all the enlightened ladies in that Premier State of India ; and it is believed that they will 'gain their long-lost liberty and escape the thraldom' by popularizing that kind of Purdah system sanctioned by the Holy Prophet of Islam, and observed by his



HER ROYAL HIGHNESS PRINCESS DURRE-SHEIVAR
Daughter of H. I. M. the ex-Caliph of Turkey and Wife of Prince Azam Jah
Bahadur Heir-Apparent to the Nizam of Hyderabad, Dn.



AYEWSHA AHMED
(wife of Dr. R. R. Ahmed, D.D.S., Calcutta.)



F. S. MUAYYIDZADA, M.A., B.L.,
Advocate, High Court, Calcutta.



HER ROYAL HIGHNESS PRINCESS DURRE-SHEHVAR
Daughter of H. I. M. the ex-Caliph of Turkey and Wife of Prince Azam Jah
Bahadur Heir-Apparent to the Nizam of Hyderabad, Dn.

true and faithful adherents in other countries under Islamic sway.¹

Since the arrival of Princess Durre-Shehvar, the enlightened and cultured daughter of the ex-Caliph Abdul Majid II, of Turkey, and wife of Prince Azam Jah, the Heir Apparent to the Nizam, and Princess Niloufer, the niece of the ex-Caliph, and wife of Prince Moazzam Jah, the Heir-Presumptive to Nizam, a new era of progress and reform has commenced among the ladies of Hyderabad.

In Bhopal, the Begum Mother did much to improve the condition of women in every sphere. During her life-time she untiringly championed the cause of female emancipation not only in her State but also throughout India. She founded several schools, and ladies club in Bhopal, and "to commemorate the visit to India of Her Imperial Majesty the Queen Empress, she inaugurated a movement for the establishment of a model educational institution for women at Delhi at an initial cost of twelve lakhs".²

The young ruler of Rampore also, like King Zogo of Albania, is contemplating to give wider scope to woman's movement in his State. Every possible facility is being afforded to girls desirous of prosecuting higher studies. The young Nabob is a great patron of learning, and extends liberal support to educational institu-

1 Muslim Chronicle, No. 17, 1927, Pp. 261-3, and No. 48, P. 928,
& Pp. 762-3.

2 The Statesman, May 13, 1930,

tions—native and foreign—irrespective of caste and creed. It is not far that we shall hear of a splendid college for ladies in the prosperous Nabobdom¹ of Rampore.

In all the Indian States under Muslim Princes such as Bhawalpore, Malerkotla, Junagadh, etc., there is a great awakening among the ladies, and their advancement is keenly wished for by every educated Muslim gentleman. While adopting western methods of instruction and training for girls, they closely watch the movements of other Muslim lands which are dispelling the prejudice against foreign languages by adapting ancient customs of the country, and tenets of the faith to modern schemes of education, progress and reform.²

Then there is a great ferment among Muslim ladies scattered throughout the country. A host of them come out every year successful from Universities, and other technical Institutions.

1. If I am permitted to use it in the sense of 'the jurisdiction, sovereignty, rank, or estate, of a Nabob' just as we have in English : *Kingdom* from *King*, *Principedom* from *Prince*, *Dukedom* from *Duke*, etc., etc.

2. Very recently the following report appeared in the press : "Steps towards the emancipation of women in Iraq are quietly and unostentatiously moving forward. Two women have been admitted as students at the Medical College, and are studying for their degrees as doctors, while at a recent meeting of the Red Crescent Society it was decided to send a second Iraqi girl to England to study nursing. There is also a movement on foot to have women students accepted at the Law College". (*The Statesman*, Wed., 18th, Sept., 1935).

APPENDIX

A

AFGHANISTAN, H. M. EX-QUEEN SOURIYA OF.

Her Majesty the ex-Queen Souriya of Afghanistan was born in Syria on 14th April, 1898 of a Syrian mother and an Afghan father, Mahmud Tarzi, a stalwart statesman, who married a Syrian lady while residing in Syria on some political grounds. Thus she combines in herself Syrian and Afghan blood, one conspicuous for culture and the other for chivalry. She is indeed both, cultured and chivalrous. On the one hand she is cultured, affable and eloquent, and a genuine well-wisher of her sex ; and on the other she is brave, courageous and gallant, and it is said that during the tension of 1919 between the English and the Afghan, she personally inspected military outposts, inspired the forces with courage and enthusiasm, and throughout the stormy period she never retired to the comforts of the palace nor relished the delicacies of the table, and loved to live the rough and dangerous life of a soldier, sharing his camp and ration.

But alas, the political frivolities in Afghanistan did not permit her to contribute much towards the progress and reform of her husband's Kingdom, and her ambitions were frustrated, and the first hand experience gained by her memorable European tour of 1927 could not be utilized in the advancement of Afghan Government in general and the Afghan Womanhood in particular.

Now she is a comrade and companion of her Royal husband, the ex-King Amanullah of Afghanistan, in his exile.

AHMED, MRS. AYESHA.

Mrs. Ayesha Ahmed is the daughter of Maulvi Ghulam Izdani. She was born on 20th November, 1901. She was educated at the Brahmo Girls' School, Calcutta, and Bethune College, Calcutta. She was married to Dr. R. Ahmed, D.D.S., in 1920. She holds liberal views on religious and social matters and is not a believer in the orthodox purdah system. She is the mother of 3 daughters and 1 son. She takes great interest in the education of children and in the uplift of womanhood. She is a Member of the All India Women's Conference,

All Bengal Women's Union, Saroj Nalini Dutt Memorial Association, Anjuman-i-Khawateen-i-Islam, Young Women's Christian Association, etc., etc.

Although a wife and mother, who realizes her responsibilities in its real sense, she seldom misses the meetings and functions of the above Institutions, and is always ready to respond to the call of duty.

AMIRUDDIN, BEGUM SULTAN.

Begum Sultan Amiruddin, B.A. (Hons.) is the eldest daughter of His Eminence the late Aga Muwayyid-ul-Islam, the Editor of the Hablul Matin, Calcutta, who was known as the father of Persian Renaissance. She was educated at home in strict purdah by English and French governesses. She passed the Senior Cambridge Examination at the early age of 14 and graduated with Honours from the Calcutta University at 18 as the youngest and the best lady graduate of the year and was the first Muhammadan lady graduate from Bengal, Bihar, Orissa and Assam. She was the recipient of Santimoni and Woomeshan-chandra Mukerjee Medals. After graduation, she studied law and appeared for the First Examination in Law of the Calcutta University in 1922. As she was in purdah, special arrangements had to be made by the University for examining her. She was the only lady who appeared for this Examination, and she passed out first in the University and excelling the several hundred men students that had appeared along with her. While still a girl her interest in education and women's advancement was intense. She was the Hony. Principal of the Shamseah Zenana Madrasa and she worked for the enfranchisement of the women of Bengal.

In 1923 she married Mr. Mir Amiruddin, M.A., LL.B., Bar-at-Law, now District and Sessions Judge, Madras Presidency who comes from an ancient and aristocratic family of South India. After her marriage Begum Amiruddin's activities in the cause of women's progress and other matters were directed to Madras. She raised an emphatic protest against the exclusion of Muhammadan girls by the Municipality of Madras from the scheme of compulsory education which they were introducing, and strongly worked in that behalf and her efforts were finally crowned with success. She founded a Ladies' Club at Rajahmundry during her stay there and organised Women's Conferences, which since have become an annual feature in Andradesa. She founded an Education Service League at Salem which she found to be very backward in education, and took steps for the introduction of

compulsory education in that town both among boys and girls. She was the President of the Tamil Nadu Women's Conference and also the President of the First Teacher Managers' Conference held in Salem in 1933. She has been the President of the Ladies' Clubs at Rajahmundry, Anantapur and Salem ; President, Government Girls' School Advisory Council, Salem ; Member, Central Advisory Board for Women's Education, Madras ; Member, Secondary Education Board, Salem.

Begum Amiruddin visited Europe in 1934 to study the women's movement and the social work that is being done there. She addressed several gatherings in England and Scotland enlightening the people of the West about the excellence of Islam and the great advance made by the women of India during recent years. On her way back to India she visited Turkey, Egypt, the Near East and Palestine in order to acquaint herself with the progress made by these Islamic countries and particularly by the women there. She has two daughters, Begum Nasreen Mahrukh Sultan and Begum Perween Zeba Sultan aged 11 and 10 who also accompanied her in her tour.

Since her return from her European tour, it has been her constant desire and effort to see her Indian sisters progress on modern lines, and always urges upon them to adopt only what is good and beneficial in foreign women.

ATIYA BEGUM.

Atiya Begum was born in Constantinople. Her father who was called Hassan Effendi Hindli. Fyzee Bey occupied a high rank in the Courts of the Ottoman Empire. He received the Osmanli decoration and his children were entitled to be called "Bey Effendi and Khanem Effendi." Her mother Amir-un-Nisa Begum knew 9 languages, Oriental and Occidental. She was a poetess and authoress and had a beautiful voice for singing. Her sisters, Zahra Begum is very well-known today for her remarkable writings in all the leading Urdu papers of India—and H. H. Nazli Begum Raflya Sultana Nawab Begum of Janjira is responsible for the "making of the Janjira State" and is famous for her high taste in jewels, costumes and is a Leader among Princesses. She has had the honour of knowing all the western Kings and Queens and her "Saire Europe" is equal to none as "Chronicles of a Tour Round the World". Her 2 brothers Fyzees are Doctors in London and have held an unbroken record in Tennis in Europe and America for the past 20 years.

Her husband Mr. S. F. Rahamin ranks highest in the Art world and his beautiful paintings on Indian Traditional lines adorn the famous national galleries of Europe and America.

Atiya Begum is a Leader and Founder of many Educational and Cultural circle. She is the recipient of the order and decoration of "Shefket Nishan" of the Ottoman Empire. Her Highness of Janjira is the Recipient of the 1st. class role of Shefket Nishan.

In 1906 she was sent as a government scholar to qualify as a teacher and held the appointment of Principal in a girls college in India, but being thoroughly dissatisfied with the educational system in London came away in 14 months after a tour in France, Germany and Austria. She was even in that early stage a well known speaker and writer in her college and in Oxford and Cambridge. Year after year she visited Europe and America (with a gap from 1914—1918 of the War) and had the honour of speaking in the Universities and her songs were recorded by Columbia and Sarboune University. In India she has presided and spoken in almost all the important conferences.

Thoroughly dissatisfied with the existing political, educational and social organisations of the country, she condemned the narrow policy of the Mussalmans on the occasion of the Jubilee celebrations of Aligarh University—a historical even—when she spoke behind the Purdah and upset the Pandal with its 5000 audience until she was escorted on the Dais and delivered a powerful oration condemning the narrow policy of Muslims for their women and appealing for women's Universities where the right kind of education be imparted to Muslim women removing the ghastly law of illiteracy. She was "the guest of Honour" in the All Asia Educational Conference held in Benares in 1930 and had the honour of taking the chair on occasions.

She founded the Educational Reform Circle in Bombay in 1928 and opened out a Foundation Education Institution for Muslim girls in Bombay based on her own Syllabus called Atiya Begum Syllabus which gave individual training to the child and qualified her in one vocational subject at the end of 5 years.

She founded the "3 Arts Circle" in Bombay in 1926 which stands for World Intellectual Regeneration through Art, Music and Literature. A Movement for founding an Academy of Culture and Learning is on foot. She was the Editor of the "3 Arts" Weekly Illustrated. She is responsible for popularising the Music of India in the West and East, and has written 2 books: Indian Music, and The Music of India. Four more works are soon to be published: *Raag Addhaya* (Law of Melodies), *Ast Addhaya* (Law of Instruments), *Taal Addhaya* (Law

of Rythm), and *Kirt-Bhao Addhaya* (Law of Dancing and Action).

Atiya Begum and Mr. S. Fyzee Rahamin have written some Dramas which will be staged and filmed in Europe by the noted Producers wherein her own compositions will be sung and danced with full orchestra.

In the field of art and literature, music and the allied subjects, society and cultural achievements, Atiya Begum has few rivals in India and as a writer and journalist, reformer and emancipator of her own sex, her name will be a great inspiration to succeeding generations.

B

BAIG, LADY ABBAS ALI.

Lady Abbas Ali Baig's gentility of birth and ancestry is enviable. Lieut-Colonel Sir Afsur-ul-Mulk Bahadur, K. C. I. E., M. V. O., in his letter to her son, Osman Ali Baig and his brothers, writes to acquaint them about their family on the mother's side :—

You may now learn and remember that your great-grandfather, Shaikh Abdullah *bin* Hasan *bin* Majid, was of Arab descent, and his family originally sprang from the tribe of Muhammad the Prophet, otherwise known as the Koreish, and his grandfather and great-grandfather were the Ruling Chiefs and heads of their tribes. Your grandfather was the Sultan of Bahrein's cousin and closely related to other Ruling Chiefs on the Arabian coast. The family had settled for centuries at Gathur on the Arabian coast, and in 1810 your great-grandfather, Hasan *bin* Majid, crossed over and took possession of Dalum, one of the Persian mercantile ports, which he governed and held possession of until 1836, when the Persian Army laid siege to it.

".....Mrs. Baig, a cultured and accomplished lady, is a daughter of the late Mr. Ali Abdullah, who was a cousin of the present Arab Chief of Bahrein, and who held a high post, first in the Military and subsequently in the Civil Service of His Highness the Nizam.

"Mrs. Baig is the mother of two little sons, Osman and Rashid. She was recently on the Executive Committee of Indian Ladies for according a fitting reception to Her Royal Highness the Princess of Wales." (Extracts from *Men and Women of India*, vol. i. No. 12, published in December, 1905).

"Lady Abbas Ali Baig's presence in London has given British women the opportunity to come in contact with one of the most cultured of Indian women. She is a progressivist in thought, speech and action, vitally interested in movements of reform, and withal, a devoted wife and mother and a careful housewife.

"Few women of the East or of the West have had the opportunities for acquiring culture that Lady Abbas Ali Baig has enjoyed. Born in one of the noblest Arab families, she imbibed, during her girlhood, all that was best in Muslim literature, traditions and history. She came under Western influences from her earliest years. Her marriage gave her increased opportunities to widen her outlook upon life, for her husband gave her every encouragement and advantage in his power. His appointment to the India office a little over seven years ago led to his family residing in the heart of the world's metropolis, and his wife came in contact with all that is best in English society.

"Lady Abbas Ali Baig talks English fluently and without accent. She prefers to converse on serious subjects, though she is charming hostess, and the talk around her tea-table is always pleasant when speaking on a topic in which she is particularly interested, her large brown eyes gleam with earnestness and illumine her face.

"In a recent conversation, Lady Abbas Ali Baig told the writer that it was her belief that India's future rests even more upon the education of women than upon that of men. She insisted that it was necessary to give liberal education to Indian women—education that will enable them to understand and to take interest in what is going on in the great wide world outside India. If the right sort of education is given, she added, women will not lose their interest in home and children, but will be better fitted to attend to their household duties than they would be if left uninstructed." (*The Hindustan Review* for Oct., 1917).

BAWA, MRS.

Mrs. Bawa is the daughter of the late Mr. Jannatally Mahomedally Bawa of Calcutta. She was elected the first Captain of H. H. The Aga Khan's Calcutta Ladies Volunteer Corps in 1929 when it was established. She submitted her resignation in 1935 when His Highness came to Calcutta but in view of her useful services His Highness did not accept it. During her period of Captaincy, she opened a class which with the help of the other members of the Corps teaches the girls who are over 10 years of age to stitch, knit, cook and many other things which will help them in their future life.



Right : BEGUM MUHAMMAD ALI.

Centre : BEGUM SHAUKAT ALI.



NASIMA FIRDAUS,
A Graduate of the Panjab University.



HAWWA BIBI,
First Muslim Graduate of Kerala,
Travancore State.



H. H. THE M.G.A. KHAN'S LADIES VOLUNTEER CORPS, CALCUTTA.

The Corps has a Managing Committee, consisting of herself, the Vice-Captain, the Lieut., and the Secretary. The Corps does not take more than 20 members.

The Corps has been doing very useful work under her guidance, and it is sure to do still greater things if the bar limiting the number of membership is removed.

BERLAS, MRS.

Mrs. Berlas, whose maiden name is Ashraf Jahan Begum, is a resident of Delhi. Her public life began at the age of 15 when she was a student of the 5th. class of the Baptist Mission School of Delhi. On the proposal of Mrs. Sooghra Humayon Mirza, a Ladies Association was started at Delhi, and she was asked to perform the duties of Joint Secretary. Before her marriage she wrote a book, "Fughan-i-Ashraf" on the encouragement of the late M. Bashiruddin Ahmad of Delhi. Before and after marriage she contributed articles to *Tahzib-i-Niswan* of Lahore at intervals.

At the end of 1930 when she was at Nagpur with her husband she organized an Anjuman Khawatin in connection with a meeting of ladies held to mourn the loss of M. Mohammad Ali. This Anjuman made great exertions to start a Middle School for Muslim girls, and collected some money.

In the years 1931 and 1932, she raised the question of reform of the Purdah Garden at Delhi, and moved the Delhi Municipality in the matter. She exerted on behalf of some Muslim Girls' Schools at Delhi. She supported the Sarda Act in the Delhi Branch of the All India Ladies Conference. She was elected a delegate by the Delhi Branch to the All India Ladies Conference of 1931 held at Madras.

Since the end of 1932, she has been in Japan with her husband, Mr. Nurul Hasan Berlas, who is a Professor in the Tokyo School of Foreign Languages in Tokyo. She takes interest in things Japanese, and is continually contributing articles on Japan and the Japanese to Urdu periodicals and weeklies in India. In these articles she lays stress on good points of Japanese character and exposes the bad points of life in the women of India, and invites her Indian brothers and especially sisters to learn a lesson from Japan. On two occasions she addressed meetings of Japanese, European, and American ladies and gentlemen in Japan, and spoke in Urdu about India.

D

DURRE-SHEHVAR, H. R. H. PRINCESS.

Her Royal Highness Princess Durre-Shehvar is the talented and accomplished daughter of H. I. M. the ex-Sultan of Turkey, and consort of Prince Azam Jah Bahadur, the Heir-Apparent to H. E. H. the Nizam of Hyderabad.

Her Royal Highness was educated and instructed in a right royal manner suited to her imperial station in life. In addition to learning Oriental and Occidental languages, she was instructed in other accomplishments after the tradition of the Imperial House of Turkey.

Her Royal Highness having a perfect knowledge of over half a dozen languages, is an able linguist. Since her arrival in Hyderabad, a new era of woman's progress and reform has commenced, and the rapid advance of the woman's movement in that Premier State of India necessitates an early rewriting of the History of the Deccan. In all these progressive reforms in the woman's world of that State, Her Royal Highness has been playing a prominent part encouraged by her enlightened father-in-law and the husband.

She not only embellishes with her presence the gatherings and functions in the State but takes personal interest in the educational, cultural and social advancement of the Womanhood of Hyderabad.

For these natural gifts and attainments she is a pet of and has great ascendancy over her Royal Father-in-law, His Exalted Highness the Nizam of Hyderabad who is an ideal lover and patron of educational and cultural attainments, and virtuous perfection.

F

FARUKI, BEGUM M. A.

Begum M. A. Faruki, Barrister-at-Law.

1. Joined the Inns of Court (Middle Temple) called to the Bar in January 1930. First Muslim lady Barrister.
2. Practised in the Privy Council 1930-1932. First woman lawyer to appear before the Judicial Committee of the Privy Council.
3. Joined the Allahabad High Court Bar in 1933.
4. Was elected member Central Criminal Court Bar Mess of England in 1933. It is a privilege accorded to very few people. Among the 6,000 Barristers in Great Britain less than 200 are members of the



PRINCESS NAWAB BEGUM OF
CAMBAY
A Prominent member of Society.



DR. KHADLJEH KECHAVARZ (Iran).
Doctor of Law from a French University.



PRINCESS ABBAS INTI PASHA
(Egypt).



HER HIGHNESS THE BEGUM OF RAMPORE.

Central Criminal Court Bar Mess as voting has to be unanimous and a candidate can stand for election not more than 2 or 3 times.

5. Elected Assistant Secretary of the Bar Library High Court, Allahabad in 1935. "First time in the history of India that a woman has been so honoured."

FEROZEUDDIN, MISS KHADIJAH BEGUM.

Miss Khadijah Begum Ferozeuddin who hails from the North West Frontier Provinces belongs to a very highly educated noble family. Her father Khan Muhammad Ferozeuddin Khan, a foremost educationist of the N. W. F. P. was a highly placed Government officer and gave his children the most liberal education.

Miss Khadijah Begum's earlier career was spent in European schools, but religious education was not neglected. She finished the Holy Quran at the age of seven, and was well acquainted with the Islamic tenets and culture, before she passed her Matriculation.

After a creditable school career she joined college, and was the first Muslim Graduate of the Punjab University. As there was no college for post-Graduate study, she took up M. A. privately in History, which had remained her special subject throughout, and in which she had already taken honours. She stood second in the University and was the first Indian woman M. A. of the Punjab University, and the first Muslim lady M. A. in India. Two years after, she passed the Master of Oriental Languages Examination standing first in the University and obtaining a Gold-Medal. She is so far the only lady in India who holds this high degree. Her unique scholarship has ever since remained a guiding light to her Muslim sisters and has falsified, all objections, by proving, that highest education was possible even with strict purdah. She was then appointed Professor of History and Oriental Languages in the Government College for Women, Lahore, and a few years after, appointed Principal of a Government College opened at Amritsar. She guided the institution with such ability that the Punjab Government very soon put her in charge of the Central Circle Punjab as Inspectress of Schools—a post she is now holding, and in this respect too, she is the first Muslim Lady performing the duties of a high and responsible office, without for a moment lacking in her homage to the dictates of religion. It is to be noted that she has remained in Purdah throughout, and is veiled still.

She is a noted linguist, fully versed in eight languages, including Sanskrit and Arabic, and strange it is that her knowledge in the former language is so high that many Pandits would not be able to compete

with her. She is entitled to write after her name : B. A. (Hons.), M.A., M.O.L. (Gold Medalist), H.P., M.R.A.S. (London).

Besides her scholarly attainments and performance of professional duties, she is a well-known social worker, in which she is helped by her oratorical gifts. She is an active member of many important bodies, working for Educational and Social welfare in India, and has got at present, three useful Associations working under her Presidentship such as : The Women's Unity League Amritsar which is running an Orphanage and Adult School, and Anjuman-i-Tahzib-i-Niswan Lahore, and Young Muslim Women's Association Lahore, which has for its membership all post-Matriculat Muslim girls.

These are just a few of the many activities which form the programme of her quiet service.

Her private life is of ideal piety and devotion.

H

HABIBULLAH, BEGUM.

Begum Habibullah who is the first Muslim Lady Member of the Municipal Board of Lucknow is keenly interested in the education and advancement of women. Being a member of the Governing Body of the All India Women's Education Fund, she was witness on behalf of the All India Women's Conference before the Lothian Committee at Lucknow. Being the wife of a prominent Taluqdar of Oudh, she enjoys a unique position and respect both on account of her social standing and her interest in the welfare of her sex which has been recently recognised by the Government in rightly conferring upon her the powers of an Honorary Magistrate. The existence of the Oudh Ladies Club, Lucknow, is greatly due to her zeal and enthusiasm. It is the only purely social club in the United Provinces where ladies of high family and good social position can meet together. She has already been able to collect handsome donations for the new building of the Club. The following will indicate that she devotes her time to many other works with which she is connected :—

- (1) Member of the Advisory Committee for the Women's Hostel of the Lucknow University to advise the Health, Residence, Discipline Board on matters concerning Women's Hostel.
- (2) Member of the Lady Dufferin Hospital Committee.
- (3) Member of the Lady Haig Needlework Guild.
- (4) Member of the Provincial Council of the Girl Guides Association, U. P.



SAVITRI KATTON

Wife of Prof. H. Rahim, M.A., Calcutta.



MRS. H. RAHIM

Wife of Dr. H. Rahim (Calcutta). "The flying doctor of India."



HER HIGHNESS SULTAN JEHAN BEGUM
(The Late Begum Mother of Bhopal)

- (5) Vice-President of the Indian Red Cross Society, District Branch, Lucknow.
- (6) Member of the Provincial Branch Committee of the Indian Red Cross Society.
- (7) Honorary Secretary of the Building Fund of the Oudh Ladies' Club, Lucknow.
- (8) One of the most active and leading members of the Oudh Ladies' Club.
- (9) Lady Visitor to the Queen Mary's Hospital for Women and Children, Lucknow.
- (10) Member of the Lucknow Municipal Board.
- (11) Member of the Education Committee of the Lucknow Municipal Board.
- (12) Member of the Oudh Women's Constituent Conference Committee.
- (13) Member of the Committee appointed by the U. P. Government to introduce compulsory primary education for girls in rural and urban areas in the U. P.
- (14) Vice-President of Talm-ul-Musalimat.

From the above it will appear that Begum Habibullah is one of the busiest social workers not only in Lucknow but in the whole of the U. P., and we are confident that her activities and services towards the emancipation and advancement of Indian women will be rewarded with still greater honours and privileges.

HASOOR-UN-NISA BEGUM.

Hasoor-un-Nisa Begum was born of parents who were keen on female education. She was sent early to school and studied in residential institutions in Northern India. After passing the Matriculation Examination, she joined the Isabella Thoburn College, Lucknow. When in her Third year, H. E. H. The Nizam's Government awarded her an 'Asiatic State Scholarship' tenable for two years but which was graciously extended for three years in order to enable her to pursue the course for the Degree of Master of Arts and that of the Diploma in Education. In the M. A. Course—English Language and Literature—she won for two successive years the White Memorial Merit Scholarship, awarded to the best Student. She left the University in 1928.

At present she is serving the Nizam's State, as the Headmistress of Government Girls' High School, Warangal.

She was married about a year back to Mr. Muhammad Ikram, M. A. (Edin.) who is also in H. E. H. the Nizam's Educational Service.

HUSSAIN, MRS. IQBALUNNISA.

Mrs. Iqbalunnisa Hussain of Mysore had been chosen as the official delegate of Women's Indian Association of India to represent India at the 12th Congress at Istanbul on 18-25th April 1935 of the International Alliance of Women for Suffrage and Equal Citizenship. An account of her in the official monthly Organ of the International Women's News has appeared as follows :—

"The delegate of the Women's Indian Association, Mrs. Iqbalunnisa Hussain, B.A., is a Muslim woman from the State of Mysore. In spite of the fact that she was brought up in strict purdah, married at 14 and has seven children, she has succeeded in becoming one of the leading educationists in Mysore.

After obtaining her degree in Mysore, she became a teacher and was for many years Headmistress of a Girl's School in Bangalore, was a member of the Muhammadan Education Advisory Committee of Mysore State. Her many activities include the starting of a School for Home Industries for Muslim women in Bangalore, which is at present being run by the Mysore State Women's Conference, an Association for the teachers of Bangalore, and a Hostel for Muslim girls taking higher education courses.

Mrs. Hussain came to England to take the Education Degree of the University of Leeds, which she successfully attained. She is now writing her thesis on Girls' Education in India for her M. Ed. degree of that University.

Mrs. Hussain is a real pioneer and has accomplished great reforms in the matter of better education and more freedom for women. She is an enthusiastic supporter of the Girl Guide Movement and represented India at the recent World Conference in Switzerland.

Miss E. Horscroft, Office Secretary of Women's International League has notified that Mrs. Hussain represented the Women's Indian Association London Committee at the Annual Council meeting of the women's International League in London from February 6th to 7th, 1935. She contributed acceptably to the discussion in Indian affairs which was opened by Dr. Maude Royden.

She took keen interest in Indian Affairs and watched the India Bill in the Committee stage and under discussion in the House of Commons and spared no efforts to enlist support for reforms in the matter of better education and freedom for Indian Women by private talks with Miss Rathbene and other members of Parliament.

After the sittings of the Congress are over she intends touring the country with a view to study the educational institutions especially



SHEHR BANU BAI (CALCUTTA)
Grandmother of Ismaili Woman's Movement in Calcutta.



MISS JENOOMA FAZALBHAI CHAGLA
OF BOMBAY.
She is a brilliant College Student.



MISS JERA KHANOO FAZAL MERCHANT
She is a Medical Student, and a sister of Dr. Abdulla
Fazal Merchant, M.B., L.R.C.P., (London).
F. R. C. S. I. of Bombay.

in Turkey and Egypt before returning to India at the end of May 1935."

HUSSAIN, MISS NURJEHAN V.

Miss Nurjehan V. Hussain, B.A., B.T., comes of an enlightened family of Bihar and Orissa. Her father, who received his education in European Universities, gave her a most liberal training suited to the present times of educational and cultural advancement. She received a State Scholarship from Bihar & Orissa, and went to England for higher training. She obtained the London University Teacher's Diploma, and returned to India after a successful educational tour. She is the first Muslim lady from that Province to obtain such high educational qualifications.

She is at present serving as Inspectress of Schools under the Government of Bihar & Orissa. She is very popular as a social worker, and takes keen interest in all the progressive movements of the women of that Province.

Her elder sister, Miss Husnajehan D. Hussain is also well-known for her cultural achievements. She is an authority on the Art of Oriental Dancing, and has written a series of articles on Indian Dancing which have been highly appreciated by the experts in this Art. She has travelled a good deal in European countries lecturing and giving demonstrations on Oriental Dancing before personages of royal rank, and has made an enviable name throughout India and Foreign lands. Her *salon* in Calcutta is a pleasant rendezvous of a large number of educated and cultured Indians as well as Europeans.

HUSAIN, MISS R. N.

Miss R. N. Husain, from the very beginning of her life, has been interested in the education of Muslim Girls, and very early in her life she founded a Middle School for Muslim Girls in Delhi. At present it is managed by the Municipality. She was the first Indian lady to get the State Scholarship of the Government of India for higher studies. As a Government Scholar she studied for 4 years in London. She is B. A. (Honours), in Geography from London, F. R. G. S., and holds Diploma in Teaching from London University.

She was for a year Lady Superintendent of M. S. Girls School in Delhi, taught in Queen Mary College, Lahore, in the Provincial Service, and now she is the Principal of the Government College for Women, at Lyallpore.

In spite of her busy life in service she has never forgotten the emancipation of her sex. She has been, from time to time, writing inspirative

articles in Journals which have always been appreciated for their real suggestions and schemes calculated to awaken her slumbering sisters to an active life.

I.

IMAM, LADY ANISE.

Lady Anise Imam was born in 1900. She was educated privately on very liberal lines. She is one of the few ladies of rank in Bihar and Orissa to take part in activities of public utility. She being one of the most leading ladies in the Province, her example has been followed by many respectable families who regarded Purdah and seclusion as the symbol of respectability. She has a very lengthy list of activities. So it is not possible to enumerate them in these pages.

In 1924 she represented India on 'India Day' at Wembley. She is Member of Lady Stephenson Hall Management Committee, and Vice-President of the Council of Women since its inception in 1925. She is a nominated Government Member of the Provincial Franchise Committee.

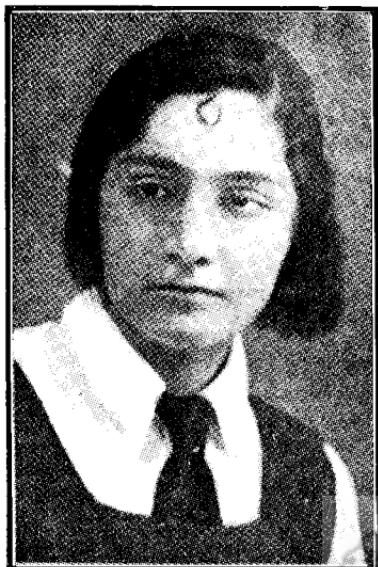
In short, she is pioneer in all social movements in Bihar and as such a genuine well-wisher of her country in general and community in particular.

ISPAHANI, MRS. MIRZA MAHMUD.

Mrs. Ispahani comes of a respectable Muslim family of Calcutta, and is wife of Mirza Mahmud Ispahani, a spirited and cultured gentleman. She passed her Matriculation Examination from the Loretto School, Calcutta, in 1933, and was married the same year to Mr. Ispahani. Her marriage did in no way arrest the progress of her education, and while fulfilling the duties of a wife and housewife she persevered in her efforts and passed the Intermediate Examination in 1935 from the Asutosh College, standing first among the Muhammadan female candidates in the University. She obtained distinction in Urdu and Vernacular. It is all the more creditable in view of the fact that she had not Urdu as Vernacular in her school days.

She is now studying for her B.A. degree in the same college where much hopes are entertained of her by the professorial staff.

She is taking keen interest in the advancement of Indian women, and is particularly interested in the education and training of Muslim girls. She thinks that the well-being of the community depends on the



MISS RAHIMTOOLLA
A promising young lady
of Bombay.



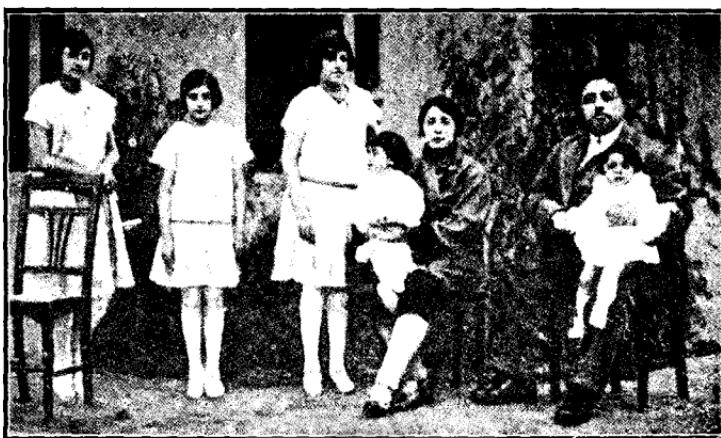
A MUSLIM NURSE IN TURKEY.



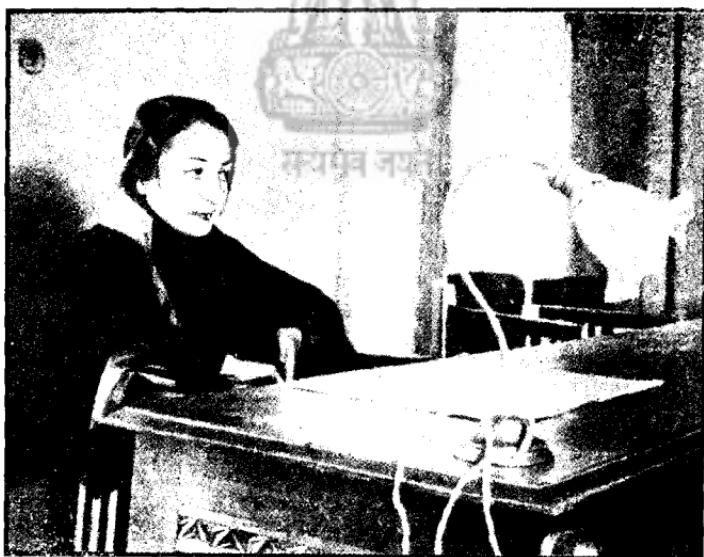
MRS. HAZRA RAHIM
In her Uniform as a Member of St. John's Ambulance.



HER HIGHNESS THE BEGUM OF BHOPAL AND HER DAUGHTERS



THE FAMILY OF HIS EX-MAJESTY INAYATULLAH KHAN
OF AFGHANISTAN.



SAULAT HILMI KHANOUM
The First Woman Judge in Turkey.



सत्यमेव जयते

संस्कृत विद्या विद्यार्थी विद्यालय विद्यालय विद्यालय

educational, cultural and physical fitness of the women as upon them rests the moulding of the character of their children for the competitive life ahead of them. She also thinks that the seclusion and purdah for women, in view of the present needs of the society, is a great drawback and hinderance towards the female uplift and education.

She is a Member of the All-India Women's Conference, and a Member of the Committee of Majmaul Banat of Calcutta, and is connected also with a number of other Associations working for the progress and prosperity of women.

J

JAIRAZBHOY, MRS. AL-HAJ QASSIM ALI.

Mrs. Al-Haj Qassim Ali Jairazbhoy, Justice of the Peace for the City of Bombay, is one of the leading Muslim ladies of Bombay. Her social activities are too numerous to be enumerated. Her chief ambition is to help her husband in serving Islam. In 1933 she made a world tour with her husband, and studied personally the condition of the Muslims and the woman movement in foreign countries.

JANJIRA, HER HIGHNESS THE DOWAGER BEGUM SAHIBA OF.

Her Highness was born on 6th January, 1897, and was educated and trained at Janjira under private tuition in several languages, and in all the accomplishments suited to her exalted position in life.

Her Highness knows Persian, Marathi and English, and possesses a unique mastery over these languages.

Her Highness is a keen educationist, and has been taking great interest in furthering the cause of female education, sanitation, public health, maternity and child welfare, etc. The establishment of schools and dispensaries throughout the State and that of maternity home at Murud Janjira are the faithful embodiment of her desire and anxiety to promote and foster these causes.

Her Highness is an able administrator as well. Throughout the regency period of about ten years, Her Highness the Dowager Begum Sahiba, most creditably shouldered the onerous responsibilities of an orderly Government. It is no exaggeration to say that peace, tranquility and order almost reigned supreme during this period. This becomes all the more creditable when regard is had to the fact that especially at the close of the regency period, outside the confines of the State, the whole country was convulsed by political movement of

far-reaching importance which spelt disturbance, dislocation and unrest amongst the subjects; and this movement would have had its repercussions in unsettling the normal activities of the State subjects, were it not for the courage, firmness and circumspection displayed by Her Highness, in shrewdly and tactfully handling the affairs of the Government.

**JANJIRA, HER HIGHNESS RABIA SULTAN JEHAN
BEGUM SAHIBA OF.**

Her Highness Rabia Sultana Jehan Begum Sahiba of Janjira was born on 23rd. December, 1914, and was educated and trained under private tuition at Jaora. Her Highness knows Urdu, Persian, English, and is at home in fine arts like music, painting, etc. In short she is a very accomplished lady, and much hopes are entertained of her.

Her Highness was married very recently and has had no opportunity of taking part in social activities but her education and culture promise a splendid future.

In Janjira, Her Highness has not yet begun to show her interest by taking active part in encouraging social activities firstly because all the period that has elapsed after marriage, Her Highness has been busy getting accustomed to the new environment and being acclimatized to the new place. Another handicap under which Her Highness has been labouring is her ignorance of *marathi* tongue which is the court-language in Janjira. This has mainly prevented her so long from taking any active part in many of the social activities of the State. When once Her Highness has conquered this, there is a good deal to be expected of her, by way of active interest, sympathy and encouragement to all the social activities conducive to the welfare and happiness of the subjects of the State. On the 10th September 1934, Her Highness the Begum Sahiba gave birth to a daughter. The name of the Princess is "Shahazadi Fatima Begum Sahiba", and under the loving and tender care of her enlightened parents she is growing into a promising soul.

K

KECHAVARZ, DR. KHADIJEH.

Dr. Khadijeh Kechavarz was born at Yazd (Iran) in 1907 of a very enlightened parents. Her father Mohammad Bagher Mohammadabadi and mother Fatmeh Khanum Mohammadabadi attached great importance to the education of their three children: two sons and the only

daughter, Dr. Kechavarz, the youngest of the family. The present achievements of Dr. Kechavarz owe a great deal to the efforts and foresight of her cultured parents. Since there was no good school for girls at that time, she had to do her primary study at home. She studied Persian, Arabic, English and French under separate expert tutors. Then she Joined the American High School for Girls at Teheran where she graduated in 1928.

She is, to her credit, the first Persian girl to talk about the freedom and emancipation of Persian women. She rightly affirms that the progress and advancement of her Motherland depends a great deal upon the influence and education of Persian womanhood.

After her graduation in 1928 she went to Toulouse (France) to study law under the care and support of her brother, Ali Mohammad Khan Mohammadabadi who looked after her higher education after her father's death.

In 1929 she was married to her cousin, Dr. Freydoon Kechavarz, but the marriage did not place any obstacle in the way of her studies, and she continued her University work. In 1931 she had the happiness and responsibility of becoming a mother, but still she never abandoned the idea of completing her studies. While fulfilling the duties of a careful mother and faithful wife, she always kept in view her ideal of serving humanity and becoming a useful member to society.

She is the first Persian woman to obtain the distinction of the Doctor of Law. Now it is her heart's desire to get an opportunity of working for the promotion of women and the welfare of children in Persia. She is confident that she will succeed in her efforts in this direction with the help and support of her husband who is a Doctor of Medicine, and specialist in children's diseases, and thus do a great deal for the welfare and well-being of Persian mothers and children. She wishes that the sacred training of loving and serving others which her parents gave her will serve as a light in the way of her activities, aims and ideals.

If Persia has a number of such sympathetic, selfless and patriotic workers, who wisely aim at strengthening the younger generation, it is no wonder that it will soon make of itself a splendid and mighty nation, and claim a forefront rank among the most advanced and civilized countries of our age.

KHANUM, BEDRIE.

Bedrie Khanum holds the singular distinction of being the Head of the Bureau of Hygiene under the Turkish Republic, and by her ability

and tact she has not only won the satisfaction of her officers and the public but also enjoys a reputation yet earned by any of the most important Government officials in Turkey.

KHANUM, ISMETTE SIRRI.

Khanum Ismette Sirri, of Smyrna, is an excellent example of the type of womanhood now fostered by modern Turkey. She obtained a scholarship and went to New York for education. When only twenty she graduated from the American Collegiate Institution in Smyrna. Khanum, who speaks English, French, German, Greek, and Turkish fluently, is an accomplished journalist.

Her presence in Turkey is sure to play a prominent part towards the remoulding of the fate of Turkish girls, and it is hoped that the brilliant examples set by her will be followed by the younger generation.

KHANUM, KHALEDA EDIB.

Khaleda Edib Khanum is well-known all over the world for her achievements. She was entrusted with the charge of the Ministry of Education of Turkey in which capacity she fully displayed her genius as an educationist, a splendid task-master and a strict disciplinarian. Her predecessors who were all men could not but be jealous of her spirit, tact and policy. She registered a record-breaking progress in the education of Turkey during her term of office.

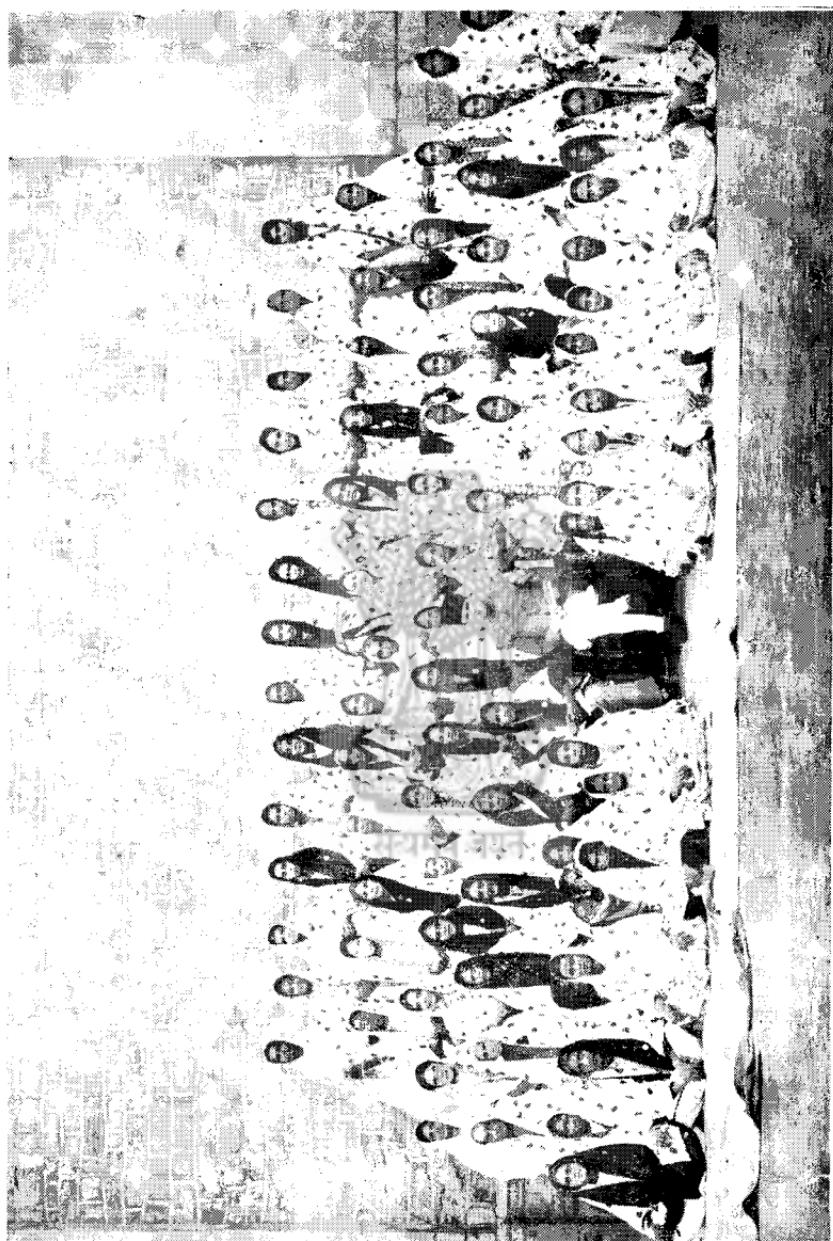
Quite recently she visited India on a lecture tour, and impressed all Indian savants with her eloquent speeches and oratorical gifts.

KHANUM, LATIFA.

Latifa Khanum, the Josephine of the Turkish Napoleon, Ghazi Mustafa Kemal Pasha, is famous for what she did and is doing for the emancipation of her sex. Her activities are too numerous to be enumerated. Her name really deserves to be recorded in letters of gold in the History of Modern Turkey.

KHANUM, NEZHIE.

Nezhie Mouheddin Khanum is another educationist and emancipator of her sex. She took to publishing articles in newspapers under the names of men urging that the doors of French and English universities be opened to the girls of her country. While in her teens she was appointed Inspector of the 'Ecole des Femmes' and thus she got the long-sought opportunity to improving the educational prospect of her sex; and she kept on sending more and more articles to the newspapers. In the beginning her efforts produced little effect but



II. II. THE AGA KHAN'S KARACHI LADIES VOLUNTEER CORPS



NAWABZADI ISMAT KHAUNNI
MAULA BUKHSI, C.M.B.,

OF THE PUNJAB.

The first Indian Lady to obtain this Distinction
in Medical Line.



BEGUM SOFIA N. HUSSAIN,
A most renowned Poetess of Bengal.

she persevered on, and her labours were at last crowned with befitting success ; and now she expresses her great satisfaction at and approval of the present activities of Turkish women.

KHATOON, SAYEEDA.

Sayeeda Khatoon's life has been one peculiarly free from that strong focusing of the light of publicity, which generally is inseparable from public life. She is above all a first rate housewife and a loving mother and efficient wife. Even after all this public activity she is never happier than as a housewife, in which capacity she excels domestic economy, cooking, sewing (utility as well as "fancy") and day to day wisely duties. Only when some irresistible call comes does she launch out into public activity and retires from same as soon as the work in hand is finished. In modesty, gentleness and elevating lofty simplicity of character her very appearance is an object lesson.

Born in a respectable and very cultured middle class family of Calcutta, she was brought up in strictest seclusion, but given a liberal education in religion, Urdu and some English. But her strongest training was in household duties and accomplishments in which this family is renowned. Her maternal grandfather was the renowned Alim, Pir and merchant of Assam, Bengal and Burma, Hazrat Hafiz Hatim Sahib of Sylhet. Her father Maulana Hakim Abdul Haque Sahib of Jhajjar and Delhi died while she was a baby, and her mourning mother followed him into eternal rest while yet Sayeeda Khatoon was a little girl. She was therefore brought up in the family of her maternal uncle Khan Bahadur Md. Hamid Sahib, now Secretary L. S. G. Dept. Government of Bihar and Orissa, and her uncles Mirza Ahmed Ali Sahib, merchant and Hony. Magistrate and Nawab Badruddin Haider Khan Bahadur, Hony. Presidency Magistrate and Zemindar. She was married in Feb. 1914 to the son of Maulavi Abdul Karim Sahib, M. L. C., Retired Inspector of schools and renowned educationist and public leader, Prof. Abdur Rahim, M. A. Alig. and Dacca, who was then Headmaster of Islamia High School, Lucknow. She had 12 children of whom 6 daughters and 2 sons are living. One daughter has been married to Mr. Sharif Ahmed Choudhury, Zemindar and merchant of Lucknow.

She left the Purdah 5 years after her marriage and helped her husband in his literary and public activities and often joined him in tours and propaganda meetings for rural uplift and mass education and Co-operative work, while he was Development Officer of Bihar and Orissa. Despite greatest opposition and partial ostracism she remained staunch to the causes of women's emancipation and female education, and

did much quiet work by example rather than precept. She was a member of the Anjuman Khawateen Islam, Calcutta, and with her mother-in-law sympathised with and did what little she could in founding the Sakhawat Girls' School and the Khawateen society. Later along with her husband she did her part for the Tanzeem movement, but soon after gave her whole-hearted support and active help to the freedom movement and Swadeshi. In this her name is fairly well-known all over India. She was also President of the Womens' Protection Society and the Ex-detinues' Mothers Association. She was arrested in the middle of 1932 as President of the All Bengal Post-Graduate Students' Conference and got 4 months "hard", which ruined her health so completely that her life was despaired of for 2 years. In that condition, however, she wrote a fine description of her jail life, and the atmosphere and amenities of life with her 300 Lady Companions in Jail, as well as reflections on the C. D. movement and its workers. This little book has not yet seen the light of day. It has been very ably revised by that greatest Urdu scholar of his day, the late Nawab N. H. Khayal, who was very powerfully impressed by it. She has also written another more elaborate social novel called Nayee Dunya (the New World) which has been edited by the greatest Muslim journalist of the Vernacular Press in Urdu, Maulana Abdur Razzak Malihabadi, but cannot yet be published as it contains certain very dynamic chapters on social reform, political emancipation and religious and domestic revolution, etc. She is also member of the Bengal Muslim League, the Congress Committee of Bengal and the Calcutta Swadeshi League, in which last connection she also established a purely Swadeshi Store near the New Market (the first to be started in Calcutta) which she had to close down after the repeated arrest of her husband for the C. D. movement.

She has again retired to her domestic and literary life; and is quietly educating her children and planning out new political or social literary efforts, as far as her shattered health and very poor strength and vitality would permit.

KHATUN, AMENA.

Amena Khatun was born at Khulna in the year 1908. Her father the Late Maulvi Wazir Ali, a leading lawyer of the Khulna Bar, was a pious man of generous disposition. While she was a student of the Khulna Girls' School, her father died leaving behind him 3 daughters, a widow, and a decent property.

Amena Khatun continued her studies in the Khulna Girls' School up to 1921 when she was married with Mr. Abdul Salam, B. L., the present

Vice-Chairman of the Jessore Municipality, and the marriage, under the prevailing custom, brought her education to a close. Though greatly shocked at the abrupt termination of her educational career, she got a fine study ready for her in her new home, where under the sympathetic care of her husband, she utilized the opportunity and satisfied her thirst for Knowledge. From her childhood, Miss Khatun (now Mrs. Salam) evinced a keen thirst for Knowledge, and cherished a desire to spread the liberalizing influence of education amongst the women of her community. Her study of history and social literature, and the experience of men and things she gathered by her extensive tours in different provinces with her husband, prompted her to take up the cause of Emancipation of the women of her community kept in perpetual bondage by a custom, which she holds, has long outlived its usefulness.

Amena Khatun has been an active member of the Nari Samity of Jessore for the last 7 years, and in which capacity she has been doing immense good to the womenfolk of Jessore.

Amena Khatun made up her mind to seek election on the Jessore Municipal Board, as soon as she learnt that the new Amended Municipal Act of 1932 has given such rights to women. In persuance of that resolve, she sought election on the Jessore Municipal Board in the General Election of March 1934, and in utter disregard of the frowns and furies of a section of conservative people, came out with flying colours, defeating by a difference of 200 votes, her rival Muhammadan candidate, a pleader of the local Bar, and formerly a Commissioner of the Municipality and a member of the District Board—thus demonstrating a great popularity amongst the rate-payers of Jessore. Since then, she has been taking keen interest in all Municipal affairs. To her, this Election is only a pre-option ;—a means to teach her sisters that the age of remaining in seclusion has passed, and that the time of regeneration has come. Amenah Khatun is the first amongst Muslim ladies in India to enter into a Board.

KHATUN, HALIMA.

Miss Halima Khatun, daughter of Mr. Wahed Ali, of Shillong, has obtained this year the B. A. degree of the Calcutta University. She appeared from the Cotton College, Gauhati, and had economics and philosophy for her optional subjects. She is the first Muslim lady from the Province of Assam to pass the B. A. examination.

Mr. Ali had to meet with many an obstruction in giving western education to his daughter. The blind prejudice of the ignorant folk was deadly against him ; and but for the strong moral courage and

uncommon zeal for learning which he possesses, it would have been impossible on his part to educate his daughter in modern Arts and Sciences.

Brought up under the care and influence of her God-fearing father, Miss Halima Khatun has got a deep love and regard for Islam. A zealous and enthusiastic follower of the noble teachings of her beloved Faith, she cares a fig for one and all the shades of narrow-minded views against her education, and is going to prepare for the highest degree of the University. The enlightened and broadminded section of the Muslims of Assam know and feel that Miss Halima Khatun has made them greater and raised them higher than they were heretofore in the estimation of the civilised and progressive nations. May Allah grant a long, prosperous, happy and glorious life to this precious daughter of Islam.—Extracts from a note appeared in the *A. B. Patrika*, Sunday, July 7, 1935.

L

LATIFI, MRS. A.

Mrs. A. Latifi is the wife of Mr. A. Latifi, M.A., LL. D., C.I.E., O.B.E., I.C.S., the distinguished Commissioner of Lahore. Mr. Latifi was on work with the Round Table Conference from the very beginning and ably conducted the last sittings in England in 1933. She is daughter of the late Justice Badruddin Tayebji of Bombay, the world-famed reformer and statesman. She was born and brought up in Bombay but has made the Punjab her home since her marriage in 1908.

Mrs. Latifi is to be credited as the first Muslim lady to be sent from India to Europe for education, and that at a time when the Millas forced the system of Purdah upon the Muslim women of India as a creed of Islamic Faith. She was the first Muslim lady of rank in the Punjab to go about unveiled and during the last 25 years she has made use of her freedom from purdah for the good of her sex. She has everywhere helped her husband in all administrative activities concerning women. She takes keen interest in schools, hospitals and health centres, and has everywhere carried on propaganda to popularize female education.

LOKMANI, MRS.

Mrs. Lokmani (Miss Jamila Latifi) is the daughter of Mr. A. Latifi, and of Mrs. Latifi who are well-known figures both in Indian and European Societies at Simla and England, and grand-daughter of the

late Justice Tayebji, the famous reformer and statesman. She was educated at a famous French College where she obtained a diploma of honour. Later she stayed at the Bedford College for women in England, and after travelling extensively in European countries returned to India. In social movements she has been following in the footsteps of her mother who is well-known for her social activities, and useful works for the education and progress of Indian women.

She is noted for her charm of manner and qualities that have endeared her in the circle of social girls both in the Punjab and at Simla where she appears prominent with her distinguished father and mother on all festive occasions and public functions. She was married only last year and has made of herself an ideal wife and a pleasant comrade to her husband.

M

MIRZA, SOOGHARA HUMAYON.

She belongs to a very respectable family of Hyderabad, Deccan. She is one of the most prominent social workers of Hyderabad. She is making zealous efforts towards the education of girls and women of her community. For this purpose she has established many girls' schools and women's clubs which are doing very useful works of education and emancipation.

She is a renowned author and journalist. She is author of over a dozen books in Urdu, and is editor of the well-known ladies magazine, *The Zaibun-Nisa*, Lahore. Besides, all the ladies' Journals of India are indebted to her for her interesting and educative articles.

One of her works has already been translated into English, and when published it will evoke great interest, and benefit her sisters in the competitive life lying ahead of them.

Her literary accomplishments have been fittingly rewarded with costly medals, and a Membership of the Royal Asiatic Society of London.

In Hyderabad, many schools and charitable institutions stand as a monument of the nobility of her soul and philanthropic disposition.

She has travelled all over India and a great part of Europe with her husband, and is very anxious to see the women of her country advance on modern lines. She is working untiringly for the uplift and prosperity of her sex.

MUAYYIDZADA, BEGUM F. S.

Begum F. S. Muayyidzada is the second daughter of his late Eminence Muayyid-ul-Islam Syed Jalaluddin al-Husaini, editor of the *Hablu'l-Matin*, Calcutta, who descended from an ancient and historic

family of Kashan (Iran). She was born in Calcutta, and when four years old, she was placed under efficient tutors for religious instruction, and she was taught Persian by a tutor specially brought down from Persia. She began English when seven years old. Her father employed separate Governesses for teaching her English and French, and suitable arrangements were made for giving her lessons in music and painting.

After passing her Matriculation Examination she continued her education privately under European and Persian Governesses but indeed, exceptionally bright as she was, it was difficult for them to satisfy their pupil. So, she was obliged to join Diocesan College for Girls. She passed I.A. and B.A. with first class honours. She studied privately for her M.A. in Persian, and topped the list of successful candidates in Bengal, a distinction which was never before attained by any girl, for which the University awarded her its special Gold Medal.

She is the first Muslim lady in Bengal, Bihar and Orissa, and Assam to pass M. A. examination, and first Muslim lady in India to obtain her degree in Law.

She knows Arabic, Persian, Urdu, Bengali, English and French, and is an adept in Music, Painting, etc.

She is very keen on woman's progress, and keener still on the education and well-being of Muslim girls. She is connected with numerous Institutions and Associations devoted to the cause of her sex. She has started a Ladies' Association "Majmaul Banat" which is doing excellent work for the social and educational uplift of Muslim women. She has been in charge of the Sakhawat Memorial Girls' School, where she has fully displayed her genius as an educationist.

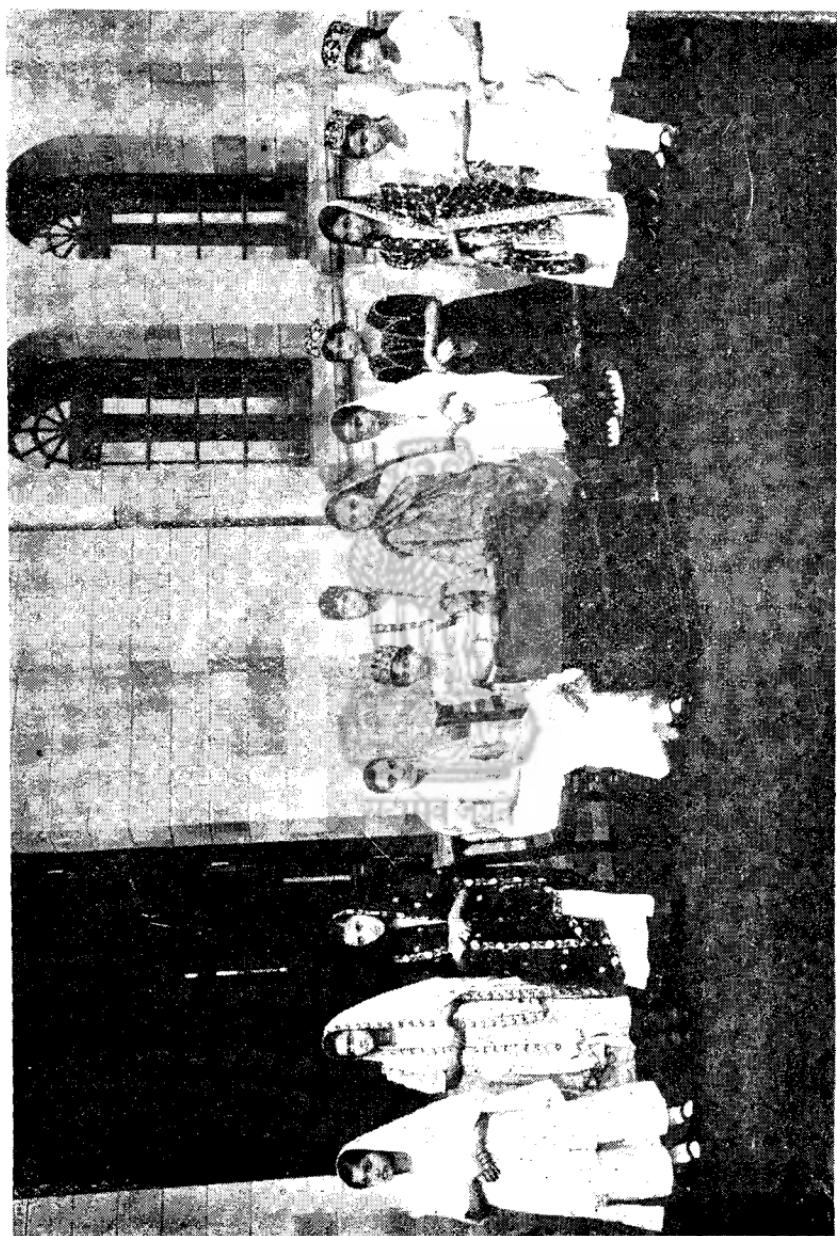
She is at present probably the only Lady Advocate at the Calcutta High Court.

MUFIDE HANOUN.

Mufide Hanoum (Mme. Ahmed Ferid Bey) is a keen observer and an able writer. She has always been consistently nationalist, and has the blessing of a husband's sincere devotion, instead of the soul-crushing attachments and desertions which have fallen to the lot of some other writers.

She is a charming hostess, and with all the Turkish charm free from snobbishness, she has real kindness of heart. She is also known as the author of many important books; and she always writes with a purpose? Her *Moths* was a plea for the establishment of national education.

She has the distinction of being the first Turkish Muslim Ambassador in London, and during her stay there, she learnt English and studied



A MUSIC CLASS OF ISMAILI GIRLS



MISS ZARINA PARAPIA, B.A.,
An Ismaili Lady of Bombay.



FEMALE STUDENTS OF THE H.H. THE AGA KHAN'S
TEACHERS TRAINING SCHOOL, BOMBAY.

literature and history with a view to making Turkey appreciated in England, and there she had the opportunity of studying public opinion closely. With such aims and ideals, achievements and accomplishments she won the heart of all who came in contact with her in a foreign land, and it is no wonder that her compatriots are proud of her.

N

NILOUFER, HER ROYAL HIGHNESS PRINCESS.

Her Royal Highness Princess Niloufer is the niece of the ex-caliph of Turkey and wife of Prince Moazzam Jah Bahadur, the Heir Presumptive of the Nizam of Hyderabad.

She has many qualities and accomplishments in common with her cousin sister Princess Durre-Shehvar, and both of them are working side by side with the same aim and ideal in view.

She is also noted for her charming, linguistic attainments and natural gifts. With her presence she graces public functions, with her examples she inspires the younger generation, and with her patronage she encourages woman's movement in the state.

The activities of these two Royal sisters is being closely followed by the ladies of rank in furthering the advancement of the woman of Hyderabad.

She is equal to Her Royal Highness Princess Durre-Shehvar in ascendancy over her Royal Father-in-law for these precious attainments and accomplishments.

सन्यामेव जपने

O

OKHA, SHIRIN GHULAM HOSAIN.

Miss Shirin Ghulam Hosain Okha is a talented young girl. She has been following closely in the footsteps of her mother Falima Bai and grandmother, Sheher Banu Bai of whom a short note will be given in the succeeding pages. She is one of the few enthusiast young girls of the community and takes part in every activity meant for the progress and emancipation of Ismaili womanhood. Once she delivered a nice little speech on a festive occasion in honour of the visit of Her Highness the Begum Aga Khan to Calcutta. Her Highness particularly appreciated the speech and the Prince Ali Khan was gracious enough to present to her a box of chocolates. It is a fitting reward to her accomplishments that she has been engaged to be married to a son of Khan Bahadur Alijah Camadia Cassamali Hasan Ali of Bombay, one of the Private Secretaries to His

Highness the Aga Khan. It is hoped that in the near future she will be a worthier child of her enlightened mother and grandmother, who is regarded as the grandmother of the progressive movements among the Ismaili ladies of Calcutta.

P

PASHA, MADAME HODA CHARAOUI

Mme. Charaoui Pasha, the editor of *L'Egyptienne* (The Egyptian Woman), and President of the Feminist Union, is not only an active propagandist in Egypt. She is an observant traveller, who contributes to conferences abroad, and best of all one who brings back to her native land wider vision and practical suggestions which she puts into use. She has twice visited her daughter, who is the wife of the Egyptian Minister at Washington, and has seen a good deal of the United States, to which she refers as "The Land of Miracles." She says that there, as soon as a project is conceived, it is immediately put into execution, and soon attains its maximum development. This is due to the prodigious activity of Americans and their admirable practical sense. She is impressed by American social service, and especially by American home life—its order, the care given to children, the spirit of 'entente' which exists between husband and wife. She understands the secret of this order to be, the high regard which man has for her, the appreciation by men and women of the value of time and of duty, and finally the ability to put things in their proper place.

In November, 1927, Mme. Charaoui Pasha attended the conference for Peace at Amsterdam, where in her address she told the conference that Egypt certainly has no thought of ever making war. She has neither the desire nor the means, yet because of her very geographical position she is compelled to suffer in times of war whether or no. Therefore the question of peace is a vital one for Egypt.

The Feminist Union of which she is the President has been working steadily upon such admirable points as the raising of the intellectual and moral standard of woman that they may realize their political and social equality with men ; the removal of social customs which prevent young men and women from meeting before marriage ; the reform of the laws which allow polygamy and easy divorce ; the amelioration of the hygienic condition of the people of the country ; the cultivation of virtue and overcoming of vice ; and the struggle against superstitions and false beliefs. Her Magazine, *L'Egyptienne*, has always fulfilled the useful purpose of spreading these principles throughout the country.

She is doing much also to revive ancient arts, and herself introduces old designs for carpets long since unused, and personally superintends their execution.

She was the leader of the Egyptian Delegation to the International Women's Conference held at Istanbul. The following note on her appeared in the press: "Among the personalities that made their impression on the conference, the most prominent was the figure of Madame Hoda Charaoui Pasha, who led the Egyptian delegation. Possessing the confidence of all political and other parties in her country, Madame Charaoui Pasha was given an extraordinary send off at Alexandria when the people's representatives followed the ship six miles out in a gayly decorated launch. The beautiful French custom of having Salons where the best literary and artistic talent, the most popular political leaders, leading Court officials and ministers in Egypt, can gather, is followed at the house of Madame Charaoui Pasha. She has given the lead to modern Egyptian womanhood to take her rightful place in the reconstruction of her country".

P

PASHA, MADAME ZAGHLOUL.

Madame Zaghloul Pasha is the daughter of Mustapha Pasha Fahmy (Prime Minister of Egypt, 1895—1908), and widow of Sa'ad Zaghloul Pasha, the great Egyptian nationalist leader and President of the Chamber. Of fascinating manner, charming disposition, and of loving kindness to one and all, hers is a towering personality in Egyptian nationalism. Her culture, her nobility, her accomplishments, and above all, her gospel of liberty and individual nationalism prove that she has many qualities and virtues in common with her late lamented husband, Sa'ad Zaghloul Pasha, whose last and greatest service to his country was the kindling in the Egyptian mentality of a spark of the sense of the *res publica*.

Hers is, beyond doubt, a dedicated life in the best interests of her motherland. The following message, which she addressed to the people of Egypt in response to their representations of condolment, and demonstrations of sorrow and grief at her bereavement, will reveal her sense of patriotism, and of duty towards country and nation.

The message runs thus:—"My children and children of the motherland,—Had my dear Sa'ad been exclusively mine, I would have

expressed my gratitude to you for your mourning and expression of sympathy at my bereavement. But he was not mine alone, he was of all Egypt, and was the most fortunate son of the motherland. He was not only the generalissimo of Egyptian nation, but also the sharer of their sorrows and adversities. To mourn for such a man is to mourn for a whole country. If I have to express gratitude to you for anything, it is for this reason only that I had the good fortune of enjoying his kind treatment, sweet affection and instructive company. As regards the respect you have shown and honour you have done me for my connection with that great soul, I must express my heartfelt gratitude for it. But my children, my words fail to do that.

"Children of the motherland, Sa'ad was nothing more than this that he was a high thinker and passionate lover of his motherland, and thank God, those two qualities are found in many of you. Even if Sa'ad is physically lost to us, his spirit is here. The best way of commemorating his memory is to fulfil those ideals he throughout his life, struggled for.

Q

QADIR, LADY ABDUL.

Lady Abdul Qadir was born in Lahore in October 1882. Her father, Shaikh Mohammad Umar, Bar-at-Law, was a leading lawyer in the Punjab, known throughout the Province for his sound legal knowledge and his advanced views on question of social and religious reform. He was a great believer in the education of girls, but as there were no suitable institutions for girls when Miss Mohammad Umar was of school-going age, he made arrangements for her studying at home. She was taught Urdu and Persian and some English. She was very fond of reading and gradually improved her knowledge by self-study. She was fortunate in having in her mother a lady of very good culture and strong religious beliefs, and she sowed the seeds of the love of Islam in the heart of her daughter. The mother had also a decided talent for literature, of which the daughter also got a share, with this difference that while the mother could write Urdu poetry as well as prose, the daughter, who inherited a more practical bent of mind from her father, contented herself with writing prose. When she was still in her teens she came in contact with a lady, who was a pioneer in the cause of female education, namely Mrs.

Mumtaz Ali, editor of the '*Tehzib-i-Niswan*' Lahore, an Urdu weekly' which was started to help education and enlightenment among women and is still continuing its good work. Miss Anwary Mohammad Umar helped Mrs. Mumtaz Ali in her work, with literary contributions which were very much appreciated. She also began to take a keen interest in movements and organisations meant to make education popular among Indian girls. She was married to Mr. (now Sir) Abdul Qadir, Bar-at-Law, in 1909. Mr. Abdul Qadir had made a name for himself as a journalist and as a writer of Urdu, before he qualified for the Bar and this union of two literary persons resulted in their co-operation in literary work, and they helped each other in keeping going the Urdu journal called the '*Makhzan*' which Mr. Abdul Qadir had been bringing out for several years previous to his marriage. When Mr. Abdul Qadir had to leave Lahore in 1911 on his appointment as Government pleader at Layallpur, his wife went there with him. It was there that they both found further opportunity for working together to serve the public. Mr. Abdul Qadir had always been interested in education and he started a committee at Layallpore which succeeded in founding a High school for Muslim boys, while Mrs. Abdul Qadir took similar interest in the education of girls and organised a committee for helping women socially and educationally. After working at Layallpore for about eight year, they came back to Lahore in 1919 and began to take part in useful public activities. Mr. Abdul Qadir was appointed a Judge of the High Court, Lahore, in 1921 and had held many high offices since. He got his knighthood in 1927 and in his public activities Lady Abdul Qadir has been closely associated with him.

In Lahore Lady Abdul Qadir was the first to start large gatherings of Muslim ladies. For several years she annually held a meeting of hundreds of women at her place where speeches were made pointing out the defects in the present social customs and suggesting steps that should be taken to remove them. She also founded an institution called the '*Anjuman-i-Taraqqi-i-Niswan*' which has been doing valuable work for some years. She was responsible for the Muslim girls' orphanage and the many Islamic girls' schools in the capacity of the president of the committee in charge of those institutions. Seeing her inflaming interest in the case of Muslim women she was elected the president of the All India Muslim Ladies Conference at Poona in 1925.

Her work at Lahore was no longer confined to the good of the Muslim community but she took a lively interest in the larger movements for the general good of women. She has been the president of the Ladies' Club at Lahore, which has in it, ladies of all classes and

creeds. She was the Chairman of the Reception Committee when the All India Women's Conference met at Lahore in 1931, and delivered on that occasion an address in Urdu, which was very much appreciated. She was after that invited to preside over the Sindh Constituent Conference in 1932 at Karachi, and they had a very successful session under her presidency. She was elected to preside over the All India Women's Conference held at Calcutta in December 1933 and made a great impression there, both by the practical and constructive nature of the address she delivered and by the manner in which she controlled the meeting and conducted its proceedings.

She has travelled a great deal. She went out of India for the first time in 1931, when she went to Europe with her husband and when they visited Egypt, Palestine and Syria on their way back to India. She accompanied her husband for the second time in 1933 when they visited Berlin, Vienna and Budapest in addition to many other interesting places. She has now gone to England with him for the third time, as he has been appointed as a Member of the Council of the Secretary of State for India. She has already been welcomed in London by a group of ladies who are connected with the British Women's Organisations and who are glad to have her in her midst as a co-worker in a cause which is dear to their hearts.

QAMAR-UN-NISA BEGUM

Qamar-un-Nisa Begum, alias Shakila Begum, was born on December 17, 1904, in Bhopal. She belongs to Katha (Meerut). Her ancestors came to India during the reign of Emperor Aurungzeb, and her family traces descent from the Caliph Abu Bekr. After the Mutiny of 1897 her family has been holding high offices under the Government of India, and in the U. P. her family is regarded as most respectable.

In 1902 her maternal grandfather was appointed Deputy Minister of Finance in Bhopal, and her father's services have also been placed at the disposal of the State where he is serving as Superintendent of C. I. D. Her elder brother having received his education and training in Electrical Engineering, has returned from America after some 4 years and has been appointed Chief Electric Engineer in Bhopal. Her second brother Dr. Bahau Haq is an Assistant Surgeon in the State.

She has a liberal education, and is much interested in journalism. In December 1927, she was married to Mr. Mahmud-ul-Hahan Siddiqi who is also keen on women's emancipation.

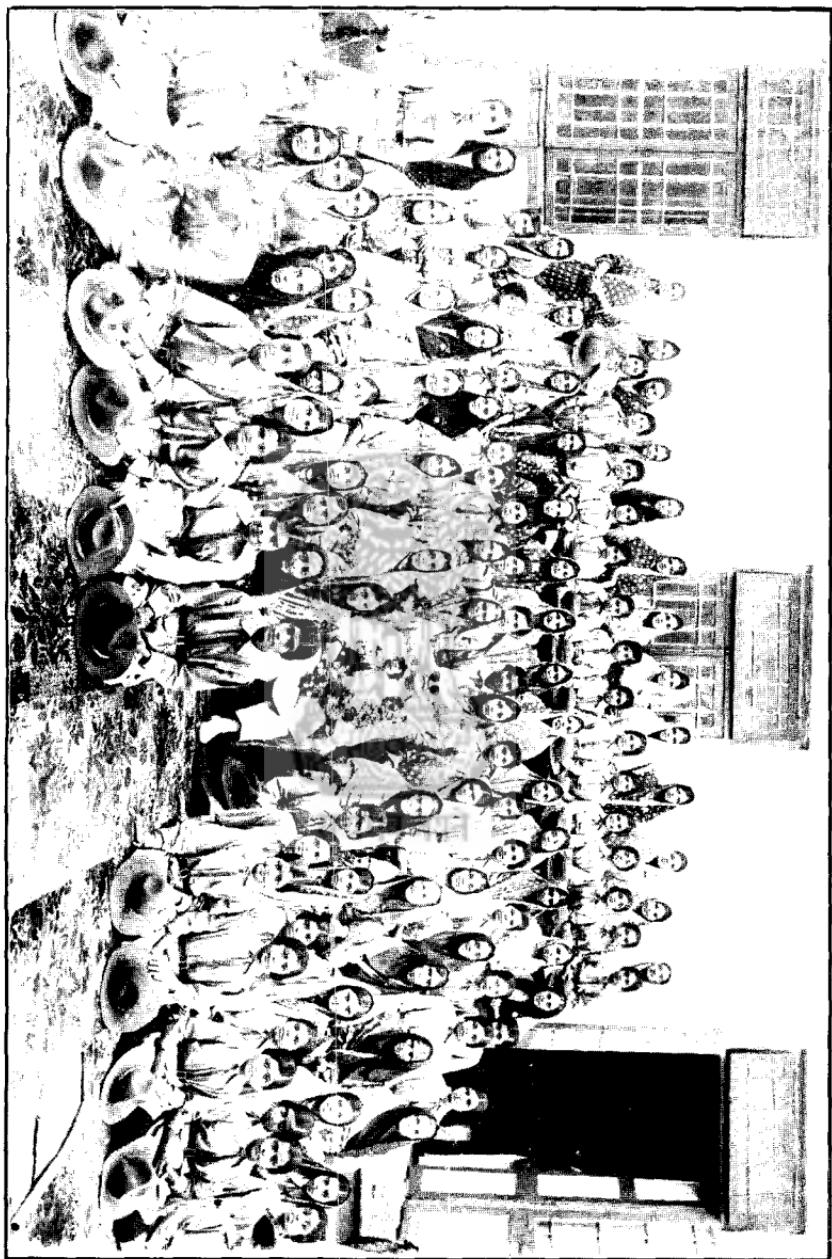
From 1928 she began to work as Assistant Editor of a well-known Magazine "Zillus-Sultan" which was run under the patronage of Her



GULZAR BEGUM
(Wife of K. B. Fazlal Qadir)



MRS. KATIJAHAI ALIYAH BANDALI KASSUM
The President of Ladies Committee is a devoted worker



Aga Khan's Ladies Volunteer Corps and Girl-Guides, Bombay.

late Highness the Begum Mother of Bhopal, and in 1930 she became its Editor but the Journal did not survive the late Begum Mother long.

In 1932 she started a Weekly New Paper devoted to the cause of woman but its publication was discontinued recently on account some local difficulties but it will soon be re-started with additional attractions. She, assisted by her husband, has a very lofty programme of the educational and cultural progress of women.

She is noted for her sympathy, perseverance, and determination, and the object of her life is to serve humanity and help her own sex. She holds liberal views on religious matters and prefers Sir Syed's scheme of reform.

She has two charming daughters, Akhtar Jamal and Zahara Jamal, and also a very promising son Rashid Mahmud.

Her mother Ahmad-un-Nisa Begum died only last year.

QURAISHI, MRS. F. E.

Mrs. F. E. Quraishi (Badar Jahan Begum) is a daughter of Mirza Mohammad Mirza, retired Deputy Collector, Delhi. She was educated at the Queen Mary's School, Delhi, and with her father, who served in the Punjab, had exclusive opportunities of seeing the conditions of women in the Punjab villages. After her marriage, she was persuaded by her enlightened husband, Mr. F. E. Quraishi, B. A., of the Imperial Secretariat Service of the Government of India, to discard the purdah and devote her time to the cause of the uplift of her sisters and women of Simla. The Ladies Purdah Club, of which she is the Secretary, was founded for this purpose. The Club has been carrying on its activities for the last three years by providing facilities for indoor and outdoor games for the *purdanashin* women in Simla and by arranging lectures and cinema shows, whenever practicable, on topics of health, sanitation, domestic hygiene, etc. In this noble and useful work, she has been able to enlist the sympathies of such eminent ladies as Mrs. H. Rustomji Faridoonji of Hyderabad, Mrs. Framji of Simla, Miss Norah Hill, Begum Rafi and other ladies. The Club was faced with great difficulty in finding a suitable place for its various activities but this difficulty has been solved through the courtesy of Mir Mohammad Mohsin, Headmaster of the Government High School, Simla, who has kindly placed the school premises and grounds at the disposal of the Club for its weekly gatherings. The Club is meeting a real and longfelt want of the Simla women and the amenities provided by it are keenly appreciated by them.

R

RAMPORE, HER HIGHNESS THE BEGUM OF.

Her Highness is an accomplished lady, and a charming personality. She has a liberal education, and is very fond of art and literature. She writes poetry and spends much of her time in literary pursuit. She favours girl education, and is specially interested in the welfare of children for which she has started a Child Welfare Movement in Rampore.

She is closely following her cultured and enlightened husband's lead in the progressive movements of the State. She accompanied His Highness during his European tour in 1934, and studied the social and educational movements of European women. Since her return to India, she has been benefitting the women of her State with the informations and experiences gained during her travels. She gladly patronizes all the useful activities of the women of her husband's State, and gives every encouragement to the social and educational institutions of the women of Rampore.

RAHIM, MRS. HAZRA.

Mrs. Hazra Rahim the senior wife of Dr. H. Rahim (well-known as the "*flying doctor of India*" and the first Doctor in India to hold a pilot licence) is noted for her manifold accomplishments. She is (1) the first lady in Bengal to take motor car driving licence in 1928, (2) the first Muslim lady to pass the Senior St. John's Ambulance Examination, (3) the only Muslim lady in Bengal to pass Home Nursing Examination, (4) the only Indian lady in the European Home Nursing Division and (5) the first Muslim lady in Bengal to fly cross-country with her husband to different places. She is much interested in social movements. She takes keen interest in all educational and other cultural institutions devoted to the uplift and progress of her sex.

She is a charming young lady of soaring ambition, and her constant desire is to see her Muslim sisters in particular and Indian sisters in general, advance forward on modern lines while not disregarding the laws and rules laid down by the Shariat and the Holy Quoran.

RAZA, MRS. L. S. HASAN.

She was born in January 1915. Being the only daughter her father (S. M. Taqi Esqr. Khan Bahadur, I. P. S.) loved her much with the result

that she was sent late to school. She was admitted into St. Mary's Convent, Naini Tal, and afterwards into Loreto Convent, Lucknow. Through the help of her father she could fully mark the Educational lack in Muslim Community and specially in Indian Muslim Ladies.

Her marriage with Mr. Hasan Raza did not put an end to all her activities as it often does with Muslim Ladies, but his broad views put forth a new heart within her.

In 1932 she was nominated as a Lady Member of the Dist. Board, Unao by the U. P. Govt. and in the same year she was elected a Senior Vice-Chairman of the said Board. For a few years she tried to make an uplift in the female Society through her pen, but, as she found, it bore no fruit except some appreciating notes from the Editors or from some Readers.

Now she has made up her mind to commence practical service to the Indian Muslim Ladies by attending personally to the Muslim Ladies and persuade them to educate their Girls.

She has arrived at a conclusion through her own experience that practical service cannot be done by the existing Associations. The only service they do is to issue big Posters and long Agendas to the members, sit for a while, make discussions, enjoy a light refreshment, and at last disperse. In her opinion individual efforts and individual services can do more for the betterment of the female Society than the big-named Associations and wordy resolutions.

It is her appeal to Muslim ladies and gentlemen to realize their duties and to do all they can for the well-being of Indian womanhood. It is hoped she will succeed in her mission if she is encouraged by her Indian sisters and brothers at this critical juncture.

S

SAKHAWAT HOSSAIN, MRS. R.

When Mrs. Sakhawat Hossain died on Friday morning at 5-30 A.M. (Dec. 8th 1932), the following account appeared in the press :—

"She had no issue, and has left behind as her nearest relatives her only sister and her nephews, the Hon'ble Alhadj Sir A. K. Ghuznavi, Kt. and Mr. (now Sir) A. H. Ghuznavi. Mrs. R. Sakhawat Hossain, the well-known exponent of female education was foundress of the Sakhawat Memorial Girls' High English School, the only one institution of its kind for Muslim girls in the whole Province. A pioneer among the very few Muslim ladies, she had devoted her life and all her

resources to the cause of female education. This Girls' School was founded by Mrs. Sakhawat Hossain in 1911 with a nucleus of Rs. 10,000 which was bequeathed by her husband, Mr. Sakhawat Hossain, and thereafter considerably augmented by all the resources she herself possessed. From a small beginning the school has completed its 21st year of useful existence, and has behind it a history of steady progress and sustained work since its establishment. She has left a noble example of life-long devotion in the cause of the uplift of her community, and was able to create a genuine demand for really good and up-to-date education for girls.

"The object of her Institution is to educate pupils in the true sense of the term, to develop their faculties, to inculcate habits of individual observation and thought, and to instil into the pupils the best of Indian and Western culture.

"Her achievement in the literary field was no less remarkable than in the sphere of education. She was the first lady writer among Muslims of whom the whole of Bengal could be proud. Her '*Matichur*,' '*Padmaraj*,' '*Sultana's Dream*,' and other unpublished books as also articles contributed published in different periodicals testify to her command of the Bengali, English and Urdu languages. There never was a Muslim lady writer who did not look forward to her for sympathy and guidance and did not draw inspiration from her writings. She was indeed the friend, philosopher and guide of a band of lady writers who have sprung up amongst us.

"She advocated female emancipation and fought for it almost single-handed when the community almost shuddered to think of the idea. She stoutly maintained all through her life that without women taking their full share in the economy or her corporate existence the community could never attain its full stature.

"There is not the least doubt that her place is bound to remain unoccupied for a long time to come and Bengal is really the poorer to-day for her loss."—*The Musselman*, Sat. 10th Dec., 1932.

"In the death of Mrs. R. Sakhawat Hossain, the Founder, and Superintendent of the Sakhawat Memorial Girls' School, the Muslims of Bengal have lost a gifted litterateur, a social reformer, a pioneer of female education, a friend of women, a mighty champion of female freedom, and a fighter for a noble cause, all in one. Her example of self devotion, her unique personality, her dedicated life, and her gospel of female education in Bengal will be an inspiration to us all, men and women, Hindus and Mussalmans."—*The Indian Women's Journal*, for January, 1933.

SHAFI, LADY MUHAMMAD.

Lady Muhammad Shafi is well-known for her social activities. The following extracts from *The Advance* will throw some light on her views and ideals.

("When I broke open the door of Purdah and seclusion to press my claims to God's air and the sun my mother did not speak to me for a year" thus stated Lady Muhammad Shafi who has recently come down to Calcutta to settle here almost permanently after the appointment of her younger son as an officer under the P. & O. "I was allowed to learn just as much Urdu as would be sufficient to acquire religious knowledge through it but there was a vehement opposition when it was whispered that I should learn English as well as this language was considered nothing but a vehicle of evil and immorality. To maintain chastity and innocence it was necessary to remain illiterate and ignorant" such were the opinions expressed by the ladies of old views and ideals. "When I discarded Purdah and came out" she said "I found no lady of rank to stand by me and help me in the emancipation of our Indian sisters. I was all alone, and did all I could to preach the value of open air and refreshing atmosphere without the *zenana*. In all my works and activities I am indebted to my late lamented husband Mian Sir Muhammad Shafi who always came to my relief and support in my progressive schemes for the welfare of Indian Womanhood."

She being a lady of rank in the Punjab her example was followed soon by many respectable families, and it is largely due to the example set by her that the Muslim ladies of the Punjab are on their way to progress and reform.

The attainments of her eldest daughter Begam Shah Nawaz are too well-known throughout the world. Her second daughter, wife of Mr. Bashir Ahmad, B.A. (Oxon.) is a lady of journalistic taste and assists her husband in the publication of *Humayon*, a famous literary monthly of India. Her two grand daughters, Mumtaz Shah Nawaz, and Nasim Shah Nawaz are exceptionally clever girls of manifold accomplishments. The former is a poetess of no mean genius and uses English for her compositions while the latter is a brilliant student of a College in the Punjab. Her daughter-in-law, Begam Rafi is a prominent figure in Society both at Simla and Delhi. She is directly connected with numerous Clubs and Institutions devoted to the cause of her sex).

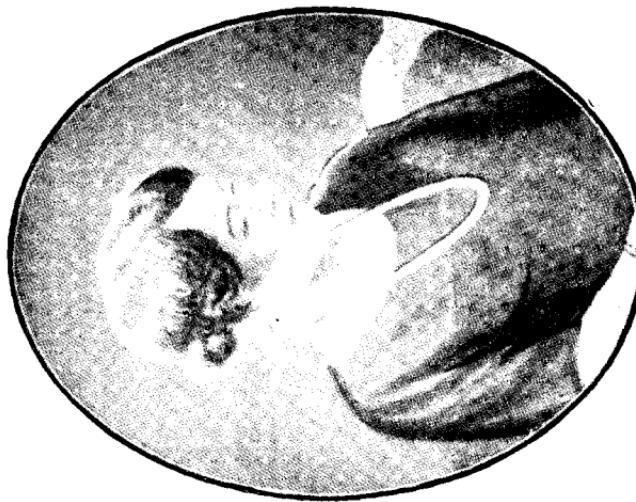
SHAH NAWAZ, BEGUM.

Begum Shah Nawaz, *d.* of late Sir Muhammad Shafi, K.C.S.I., C.I.E. LL.D., D. Lit. ; *m.* 1911, Mian Shah Nawaz, C.I.E., M.L.A., Bar-at-Law, Lahore. One son, two *d.* *edn.* Queen Mary's College, Lahore. Entered public life at a very early age when still in purdah (seclusion) ; at her instance the All India Muslim Women's Conference passed resolution against polygamy, 1917, which later became a permanent standing resolution of the Conference ; pledged all Muslim women who attended the Conference not to give their daughters in marriage to anyone already married ; gave up purdah in 1920 and since then actively engaged in advancement and social reform matters, particularly in the campaign against child-marriage and for fixing the minimum age of consent for girls ; member of several important hospital and maternity and child welfare committees ; member of the Punjab Board of Film Censors since 1926 ; first Muslim woman to represent her sex in All India Muslim League's Executive Committee ; Municipal Commissioner, Lahore ; Vice-President Provincial Executive and member of All India Indian General Committee of the Red Cross Society ; one of the organisers and original members of All India Women's Conference educational and social reform ; Punjab Delegate to the Annual Women's Conference of Delhi, 1927 ; first woman to be elected as Vice-President of the 42nd Social Reform Conference, Lahore, 1929 ; President, Western Punjab Women's Conference, 1930 ; acted as her father's Honorary Private Secretary when he attended as a delegate to the Imperial Conference, London, 1930 ; Woman Delegate to the Indian Round Table Conference, 1930-31 ; Invited by the League of Nations as collaborator 1931 ; only woman delegate to the Third Round Table Conference and Joint Select Committee, 1932-33 ; Presided Central Punjab Women's Conference, 1932. Publications : Hussan Ara Begum in Urdu ; several pamphlets on educational and social matters ; regular contributor to various Woman's Journals in India. *add.* Iqbal Manzil, Lahore, India.—*Who's Who*, 1935.

SHAH NAWAZ, MUMTAZ JAHAN.

Mumtaz Jahan Shah Nawaz is the daughter of Begum Shah Nawaz. She is also following in the footsteps of her distinguished mother. She is handsome and of graceful height with symmetrical build. Although comparatively young, she is a girl of considerable literary attainments, and a poetess of renown. Being the seventh generation of poets in

MRS. GHAZIA SHIELDRAKE.

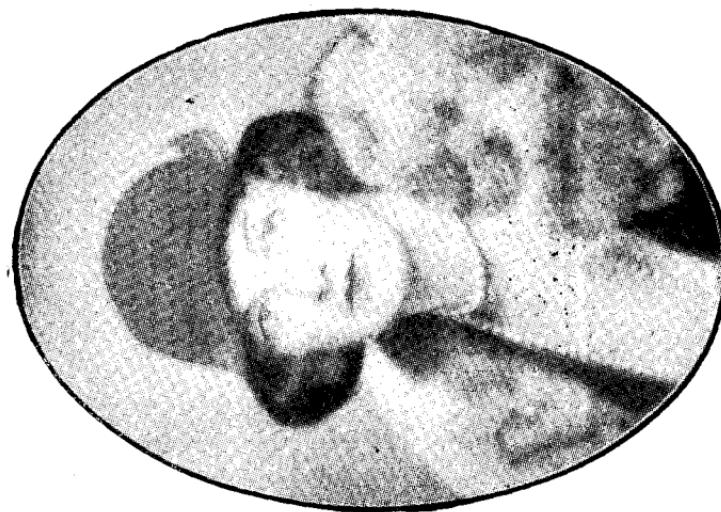


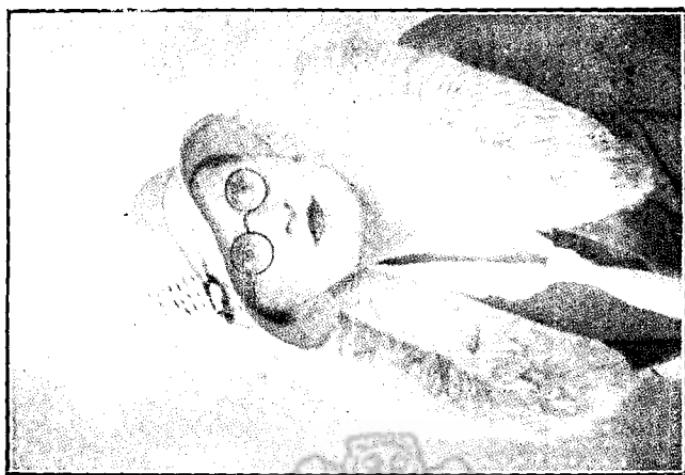
LADY (Miriam) HAMILTON.



सन्यामेव जप्तने

THE LADY EVELYN COBBOLD ('Zainab')





MISS RAHIMA GRIFFITHS.



MISS HODA ALEF ROSLER (Vienna)

her father's family, she is a born poet ; and like her father she uses English for her poetry. She has, to her credit, composed a vast number of poems tinged with the liveliness of Ketas and Shelley. She has often given recitals of her poems to select gatherings in England, and some of the compositions have been highly appreciated by, among others, Mr. G. B. Shaw and Mr. John Galsworthy.

Her younger sister Nasim Jahan Shah Nawaz is also as accomplished and advanced as the family tradition would have it. She is at present a college student, and promises a brilliant future.

SHEHR BANU BAI.

She is the wife of Mr. Suleman G. Hoosein of Calcutta, and oldest Ismaili lady working for the reform and improvement of the women of her community. To her credit, she has a social activity of full 30 years, and during this period she has done much for the advancement of the Ismaili women of Calcutta. She may justly be called 'the Grandmother of the Ismaili Women's movement in Calcutta.' Inspite of her advanced age, she is taking prominent part in every activity of the women of her community, and is still connected with all the social movements of Ismaili girls. She is always ready to help the younger generation with her advice, and freely co-operates with them in their social and cultural schemes. Her presence is always a great encouragement to Ismaili girls and women of Calcutta. She is pious and religious, and Head of the Community among ladies, and as such she is respected by every Ismaili lady and gentleman.

SUBZWARIA, SYEDA KANIZ SUGHRA BEGUM,

Subzwariya Begum is a daughter of the late Syed Ghulam Mehdi Subzwari, a prominent Persian of Calcutta, and a grand daughter of Hakeem Syed Ghulam Rasool of Subzwar (Khorasan, Iran) who migrated from Iran and settled in Murshidabad where he was Court-Physician to the Nawab-Nazim of Bengal.

She was married to Prof. Taher Rezvi of the Presidency College Calcutta, in 1929. She knows many languages and is a well-known writer and journalist. She has contributed handsomely to a number of leading Urdu magazines and periodicals. Only recently a series of her articles appeared in the *Ismat* (Delhi) about her journey to Iran, made in 1934 with her husband to attend the Millenary Celebrations of the Poet Firdawsi, at the invitation of the Government of His Majesty Reza Shah Pahlevi.

She takes a leading part in the social activities of the Muslim ladies of Calcutta, and delivers interesting lectures on different topics concerning the uplift of the Muslim womanhood.

Her husband, Prof. Rezwi, who himself is an erudite scholar and author of about a dozen of books on Islamic literature and history, is giving her every possible encouragement in her social and literary activities. It is praiseworthy that while adhering to the traditions in its literal sense laid by her forefathers in Iran, she is taking keen interest in the emancipation and advancement of Muslim women. She has written many articles on the position of woman in Islam. Arrangements are being made to publish a collection of her articles, and it is hoped they will be of great use and inspiration to her Muslim sisters of India.

SULAIMAN, LADY

Lady Sulaiman (wife of Dr. Sir S. M. Sulaiman, Kt., M. A., LL. D., Chief Justice of Allahabad High Court) is a very prominent lady of rank in the U. P. She has been taking a keen interest in the social and educational advancement of Indian women. She is one of the founders and now the President of the Imperial Ladies Club, Allahabad, and also the President of the Hamidia Girls' School, Allahabad. Under her able guidance, these two institutions have been doing very useful work of enlightening and educating a large number of ladies and girls. As member and president of a number of Ladies Associations, she has proved herself to be an ideal guide, and at meetings and conferences she has delivered speeches fraught with original schemes and inspirations. Such ladies are really worthy of the Muslim world as the Muslim world is worthy of them.

SULTAN (NAZIRUDDIN), BEGUM MUWAYYIDZADA KHAWER

Begum Muwayyidzada Khawer Sultan Naziruddin, the third daughter of His Eminence the late Muwayyidul Islam, the well-known Editor of the Persian "*Habbul Matin*", is a brilliant First Class Honours Graduate and a Santomani and Padmavati Gold Medalist. She is a keen Girl Guide and District Guide Commissioner.

She is, like all Persian ladies, hospitable and a pleasantest companion and hostess. She passes much of her time in the study of the literatures on woman's movement throughout the world with a view to finding out ways and means through which the Indian women might be educated profitably, and without the danger of being misled by the pervasive forces of a misdirected civilization.

She is very anxious to see Indian sisters in general and Muslim ladies in particular educated and trained in a way that will make them an ideal partner of life to their men in their numerous activities.

SULTAN, BEGUM MUWAYYIDZADA RUQAYYA QAMAR

She is the fourth daughter of the late Muwayyidul Islam. All the Muwayyidzada Sisters have inherited much of the intellectual genius of their father, and their academical qualifications and personal attainments have placed them in the forefront rank of Oriental women.

She is also a brilliant First Class Honours Graduate (1934) of the Calcutta University, and is now preparing for her M. A. degree in English. She is a lady of great literary tastes. She ably assisted her late revered father in his editorial works at a time when she had not even graduated.

Muwayyidzada Nadera Humayon Sultan, the fifth and youngest daughter of the late Muwayyidul Islam, is also a promising young lady. She achieved a brilliant success at her Matriculation Examination last year, and is now receiving her higher education in the Isabela Thobrun College for Women at Lucknow. Much hopes are entertained of her, and it is believed she will maintain the family tradition established by her elder sisters.

SULTAN JEHAN BEGUM, HER HIGHNESS

(The late Begum Mother of Bhopal).

Her Highness was a recognised emancipator of her sex, and her activities in the cause of girls' education are too well-known to be enumerated.

She was a learned Persian and Urdu scholar and a keen champion of female education. She instituted several girls schools in her State on modern style, and made the Primary education compulsory and free in Bhopal. Her interest in the educational sphere was not confined to her own State but extended to almost all parts of India. She championed the cause of education during the quarter century of her rule.

She had the rare distinction of being the first Chancellor of the Muslim University of Aligarh.

She wrote many books such as : 'The Muslim Home', 'A Present to the Married Couple', 'al-Hijab', etc., etc., devoted to the amelioration of the condition of her sex.

As a ruler she was the Queen Victoria of our age. She was a strong believer in the value of travelling. In 1911 she made the memorable

voyage to Europe for the Coronation of His Imperial Majesty. She travelled widely in other places and performed the pilgrimage to Mecca, and also visited the Sultan of Turkey.

Her Highness was a self-taught artist; she worked successfully at Landscapes, and the use of water colours being her favourite pastime.

She died in 1930, and her loss was irreparable to the woman-world of India.*

SULTANA SISTERS, THE

1. Miss Zakia Sultana Ahmad, B.A.
2. Miss Razia Sultana Ahmad, B.A.

They are the eldest and second daughter respectively of Khan Bahadur Badr-ud-Din Ahmad, Deputy Registrar, Calcutta High Court. They passed the Matriculation Examination as private students in the First Division in 1931; Intermediate Examination in the First Division in 1933 from Diocesan College, Calcutta, both securing First Grade Government Scholarships, and B.A. in 1935 from Loreto House, Calcutta, both with First Class Honours in Persian, Miss Razia Sultana Ahmad standing first in the University.

Both the sisters have made valuable contributions to various English and Urdu Journals on religious and historical subjects. The young ladies have been given sound religious education at home, having been taught *Tafseer* (Commentary on the Holy Quran), *Fiqah* (Jurisprudence) and *Hadees* (Traditions), and Miss Zakia Sultana Ahmad is now committing the Quran to memory, having already learnt by heart several chapters of the Holy Book.

In all these achievements of the Sultana Sisters their father, an enlightened gentleman of rank and nobility, has played a prominent part by guiding them on the right lines and providing every facility and convenience for them in their educational pursuits. The two sisters, though observing purdah, have fulfilled the expectations of their father by rising to such height of education and culture.

Their academical qualifications, religious education, and disciplinary and virtuous attainments are a standing challenge to those who, through wisdom or un wisdom, aver that University qualifications and cultural accomplishments can be achieved by women only when the barriers of purdah and seclusion are removed from their way.

* For a full account of her life see my book "Quoranic Purdah and Distinguished Muslim Women."

It is all the more praiseworthy that with all these educational and cultural distinctions they have not, unlike many educated girls of the present times, neglected the various branches of domestic science or disregarded the acquisition of such knowledge and learning as would make them adaptable to the changes and chances of life in their future homes. They have sufficient knowledge of domestic economy, cooking, sewing and music, and are noted for their elegance of taste and excellence of manners. To be brief, they are the type of a girl of whom a father can well be proud.

W

WASIM, BEGUM

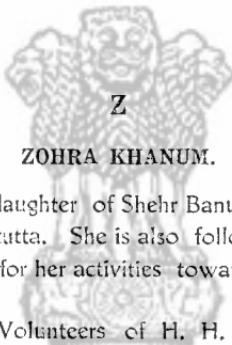
Begum Wasim (Zamir-un-Nisa Begum) is also one of the prominent ladies in Lucknow to take part in the social reform of the women of the U. P. She has been like others working untiringly for the progress and well-being of her sex. On occasions she delivers speeches freely at meetings and assemblies of ladies. She is connected with all the institutions devoted to the educational and cultural advancement of women, and safety and welfare of children in Lucknow. But her greatest delight is to attend to the household duties and look after the comfort of her husband and children. Like Begum Habibullah of Lucknow she also has been an ardent worker, and both of them have been working side by side for the amelioration of the condition of the womanhood of their land.

WAZIR HASAN, LADY

Lady Wazir Hasan is the first lady of rank in Oudh to discard purdah and launch a scheme of social reform among the women of the province. When she set aside the veil, there was as usual a great fuss among the people ; but heedless of all oppositions she fought for the emancipation of women subjected to the deadly effects of seclusion and purdah, a custom observed with great rigidity in Lucknow. At first she was never given a hearing by the enthralled populace who shunned the very idea of allowing their girls to be sent even to those schools which had special arrangements for purdahnashin ladies. But she worked slowly and with perseverance with her noble aim of educating the girls of her community and country, and convinced the

people that it was not harmful if they allowed their women the glories of Allah's sun and the air in the open. To her great satisfaction she finds that the modern progressive movements have now entirely changed the mentality of the people and that they have realised the value of female education and advancement, the ideas which she advocated a decade back.

She is the President of the Lucknow Woman's Association, and is connected with many other institutions in different capacities. She has presided over many meetings and assemblies and has always offered useful schemes and advice calculated to be of great benefit and utility to the improvement of the condition of women in her province and country.



Z

ZOHRA KHANUM.

Zohra Khanum is a daughter of Shehr Banu Bai, and wife of Mr. Dost Mahomed of Calcutta. She is also following in the footsteps of her mother who is noted for her activities towards the uplift of Ismaili women in Calcutta.

She was one of the Volunteers of H. H. the Aga Khan's Ladies Volunteer Corps of Calcutta. She is Second Secretary of the Cosmopolitan Club run under the Y. W. C. A. (Calcutta). She takes keen interest in the social movements of the Ismaili women of Calcutta.

Her liberal education and amiable disposition have made her very popular among her numerous friends.

ZOHRA HEIDERY, MADAME

Madame Zohra Heidery is to be credited for being the first lady in Iran (Persia) to say good-bye to the custom of purdah and seclusion which, she maintains, have outlived their usefulness. She is the only lady of rank in Iran who has been a quiet follower of the progressive policy of His Majesty Reza Shah Pahlevi under whose regime the educational progress of Iran has gone ahead with giant strides. The education of girls side by side with that of boys is progressing rapidly. The rise of educational institutions in Iran during the last ten years according to a latest statistics for boys is from 300 schools to 4000 schools, and for girls from 30 schools to 300 schools. A large number



MARY NAJDA BREARLEY.



MISS TANECLIFFE TAUERA.



ALICE TERRY (Mrs. Rex Ingram)



MISS EFFIE HALIMA SCHWERDT
of Adelaide S, Australia.

of girls are coming out successful year after year, and many of them are being sent to foreign countries for higher studies and training.

Madame Zohra Heidery has travelled extensively in European countries where she had opportunities of studying woman's movements, and has always tried to benefit the woman movement of her own country in harmony with the modern methods of other civilized lands.

She has also a brilliant record of public and official activities and services. She served in the Persian Ministry of Public Works, and represented the Persian Ministry of Fine Arts in the U. S. A. She recently visited England and other places where her movements were a matter of great interest and appreciation to the people who had a notion that the Persian ladies were the most backward in the history of womanhood. Her examples and activities have done much to remove these misunderstandings, and her name will go down in history as the first lady who made the Persian womanhood appreciated in foreign lands.

*ABDULLAH, MISSES

S. Abdullah is one of the foremost upholders of female education and emancipation in India. Throughout this country there are few fathers who have ever felt the responsibility of giving liberal and up-to-date education and training to their daughters. S. Abdullah is one of the most valiant champions of woman's cause in India. He started the educational movement of girls by educating his own daughters on a very liberal scale, and succeeded, of course, with the co-operation of his daughters, in falsifying the popular view of the public that education, specially that of English, degrades the mentality and morality of girls, and leads them to a completely ruinous life.

All of his daughters are highly educated and cultured. His eldest daughter Rashid Jehan Begum (wife of Sahibzada Mahmooduzzafar Khan) is an M. B. B. S., a qualification attained by a few ladies in India.

His second daughter Miss Khatoon Jehan Abdullah is a graduate of the Lucknow University, and M. A. in education of the Leeds University (England). At present she is the Principal of the Muslim Girls' Intermediate College, Aligarh.

His third daughter Mumtaz Jehan Abdullah is M. A. in English of the Lucknow University, and was lately lecturer in the Muslim Girls'

* This matter was received later.

Intermediate College, Aligarh. She has been married to Professor Haider Khan of the Muslim University Aligarh.

His fourth daughter Khursheed Jehan Abdullah passed the Matriculation Examination of the Muslim University, Aligarh in 1933 in the First Division standing Second in the University. She was married very recently to Mr. Akbar Hussain Mirza of the U. P. Police.

His fifth and youngest daughter Birjees Jehan Abdullah is only 15 years old, and stood Second in the Matriculation Examination of the Muslim University, Aligarh among all the successful candidates. She is now studying for the higher examinations and intends taking up law.

His daughter-in-law Shakila Begum (Mrs. Mohsin Abdullah) is studying for Intermediate Examination after her Matric.

In addition to their educational attainments, all of them are well-known for their social movements and such activities as tend to enlighten their other Indian sisters who confuse illiteracy with chastity and ignorance with bliss.

The above achievements of S. Abdullah's daughters will clearly show that so far as woman's education and freedom is concerned his family still leads the Muslim Womanhood of India, and many will agree in thinking S. Abdullah to be the luckiest gentleman as being the father of so many educated and accomplished daughters.

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LADY CHURCHILL CHOMPTON

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HER ROYAL HIGHNESS PRINCESS NILOUFER

Niece of the ex-Caliph of Turkey and Wife of Prince Moazzam Jah Bahadur
Heir Presumptive to the Nizam of Hyderabad, Dn.